

Presbyterian Churches
Springfield, Ill.

DRAWER

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CHURCHES

2009 OCT 10 11 11

Abraham Lincoln and Religion

Presbyterian Churches
Springfield, Illinois

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection

Lewis, Thomas

EARLY DAYS OF LINCOLN.

DECISIVE EVIDENCE ON HIS DIS-
PUTED CHURCH RECORD.

He Once Kept a Saloon, But Studied Law at the Same Time—He Had to Sue a Railway Company to Collect His First Big Fee.

Abraham Lincoln once kept a saloon. History has recorded the fact in a delicate and round-about way, but Thomas Lewis, eighty-six years of age, who lives at 1316 Garfield-ave., in Kansas City, says he knew Lincoln when he was a saloon-keeper on the Sangamon river, about twelve miles from Springfield, Ill., near the site of the present town of Petersburg. Mr. Lewis lived many years at Springfield, which was Lincoln's home, and he talked about his acquaintance with Lincoln the other day in his office in the Gibraltar building, and when he said Lincoln kept a saloon, he did not neglect to add that the business was distasteful to Lincoln, and while he was 'tending bar he was also studying law, reading at night by the light of burning tan bark.

There has been much written recently about Lincoln's religious belief. Mr. Lewis has some interesting and convincing recollections on that point. He was elder, trustee and treasurer of the First Presbyterian church, which still stands at the corner of Fourth and Washington-sts., in Springfield. Dr. James Smith was the pastor. Dr. Smith had written a book on infidelity, and Mr. Lincoln, one one of his visits to Kentucky, had read part of it. When he returned he spoke to Mr. Lewis about it.

"He came to me," said Mr. Lewis, and said: 'Lewis, I would like to get one of those books and want to meet Dr. Smith.' 'The best is,' said Mr. Lewis. 'Dr. Smith had sold all his books, but I asked him to get one and he said he thought he could buy one from a friend for \$5 and he did, and Mr. Lincoln repaid him when I brought the two men together soon afterward.'

Mr. Lincoln Goes to Church.

"That meeting resulted well. Dr. Smith invited Lincoln to his church, and Mr. and Mrs. Lincoln came the following Sunday. Soon afterward Mr. Lincoln asked me to rent him a pew, and I offered him one just vacated by Governor Mellon, whose term had ended and who was leaving Springfield. He took it and occupied it regularly with Mrs. Lincoln, and though she had been an Episcopalian, she joined our church at the first communion and I confidently believe Mr. Lincoln would have joined too had he been there. But he was away trying a lawsuit in Michigan. So he never joined the church, but he gave liberally toward its support. When he was made president one of his earliest appointments was that of Dr. Smith, the pastor, whom he sent as consul to some port in Scotland. Dr. Smith died there.

"I well remember," said Mr. Lewis, "Lincoln's first big lawsuit. Stephen A. Douglas had secured the passage of a bill in congress giving certain public land to the state of Illinois to be given by it in turn to any company that would build a railway, every alternate section on each side of the railway for a distance of six miles to be deeded to the railway company. The state of Illinois

granted a charter to the Illinois Central railway for a line through the state and the company had agreed in consideration of the land grant to pay the state forever 7 per cent. of its earnings in lieu of all taxation. The commissioners of McLean county had ignored that provision and had asked the assessors to tax the Illinois Central property in that county. The railway company resisted and the circuit court of McLean county found against it and the railway company appealed the case to the Illinois supreme court and employed Lincoln as attorney.

"I recall," continued Mr. Lewis, "the day Lincoln made his argument before the court. I was practicing law and was sitting in the court room with several other lawyers when Lincoln finished. He came back to us and said: 'How much should I get for defending this case? I think I'll charge \$1,000 if I win, and \$500 if I lose. What do you think?'

"We agreed instantly," said Mr. Lewis, "that the work was worth \$2,000 if successful and \$1,000 if not.

"Presently a favorable decision was announced by the court and Lincoln went to a bank and drew on the treasurer of the Illinois Central railway company in Chicago for \$1,000. In a few days the draft came back protested with a statement from the Illinois Central people saying they were willing to pay Mr. Lincoln a reasonable fee, and \$500 was ample.

He Brings Suit in His Own Behalf.

Lincoln wouldn't have it and went straightway to Bloomington and sued the company for \$5,000. He then got depositions from the leading lawyers of Chicago, Springfield, St. Louis, Philadelphia, New York and other cities, hundreds of them, and all said \$5,000 was a reasonable fee.

"He won the case and when he got the \$5,000 he put a second story on his house and really began to be somebody. That was Lincoln's start as a successful lawyer. He had read law in his saloon on the Sangamon and mastered it. Lincoln was a case lawyer, not a jurist. I remember his first patent right case. It was filed in January and was to be tried the following July term. He went to an architect or carpenter in Springfield and said to him: 'Look here, I've got a patent right case. I don't know anything about mechanics and I want you to come to my house at least one night every week and teach me. Tell me what books you want and I'll order them.'

"Well," said the carpenter, 'I'll do it. You can't get the books in Springfield and will have to send to Chicago for them.'

"So Lincoln studied all that winter. He took his witnesses to his house and drilled them in technical mechanics, and when the case came to trial he dumfounded the court and his opponents by asking questions in a technical form and showing a thorough mastery of the mechanical arts. He won his case and afterward became famous as a patent right lawyer, and didn't confine his practice to Springfield or even to Illinois. At that time William H. Herndon was his law partner. Before the firm had been Logan, Baker & Lincoln. When Lincoln got his \$5,000 fee he began to loan money in small sums of \$100 or less to workmen, carpenters or plasterers, and he told me once that he had never lost a cent of it though he took no security for it.

"Just a few weeks after he was elected president a plasterer, named John Roll, who had borrowed \$100 from Lincoln, came to me and said: 'Lewis, I am about to have a lawsuit. Mr. Lincoln was my attorney, but he has been elected president and I don't think he would speak to me now. If I thought he would consent to be bothered with my case I would ask his advice.' I replied: 'There's Mr. Lincoln coming down the street; suppose we ask him?'

"We did and I stated the case to Mr. Lincoln. He hesitated a moment, stuck

his forefinger into his right ear and threw his head to one side, as he often did, and replied: 'Yes, yes, you can win the case. I remember the same principle was involved in the first case I ever had in the supreme court and I won it. I had appealed it from the Menard county circuit court.'

"Lincoln had a way in trying a case of admitting things he knew the lawyers opposing him could prove. The admission of evidence in that way by opposing counsel doesn't have so strong an effect on a jury. I recall once when Mr. Lincoln admitted evidence in that way which lost his case. His partner, Herndon, said the other side couldn't have proven the evidence and added: 'Lincoln, you're too damned honest to be a lawyer. You ought to have been a preacher.'

"When Lincoln was chosen president he went down to Decatur to make his farewell visit to his old mother, who lived near there, and I happened to be going to Cairo on the same train on the Great Western railway. We talked all the time and he said to me, in discussing his obligations to his friends: 'I am under no obligations to the republicans. They voted for me because I was a republican. I am under obligations to the democrats. If it hadn't been for that split in their party at Charleston, putting Breckinridge and Douglas both in the field, Douglas would have beaten me.'

Going back to Douglas, Mr. Lewis said: 'I saw Mr. Douglas and Henry Clay in Washington the day after the Douglas land grant bill passed, giving alternate sections of public land to the state of Illinois, and Douglas told me the Cairo land company had offered him \$50,000 to specify in his bill that that company should have the exclusive right to build a railway under those conditions in Illinois. By the way, it's a fact that I think history has entirely overlooked, that Douglas was once secretary of state of Illinois for a short time during the term of Governor Carlin. Douglas might as well have the credit of it. Once during the Douglas-Lincoln campaign, Mr. Douglas made a speech in Lincoln's presence in which he said substantially this: 'My opponent, Mr. Lincoln, is a very good man, but I hope you will bear in mind, ladies and gentlemen, that he once sold whisky for a living.'

"Lincoln answered him this way: 'Ladies and gentlemen: What Mr. Douglas has told you is true. I once kept a saloon, but may I add Mr. Douglas and I practiced at the same bar—he before it and I behind it. I sold the whisky and got the money; Mr. Douglas drank the whisky and paid for it.'—Kansas City Star.

S.J. WILLETT

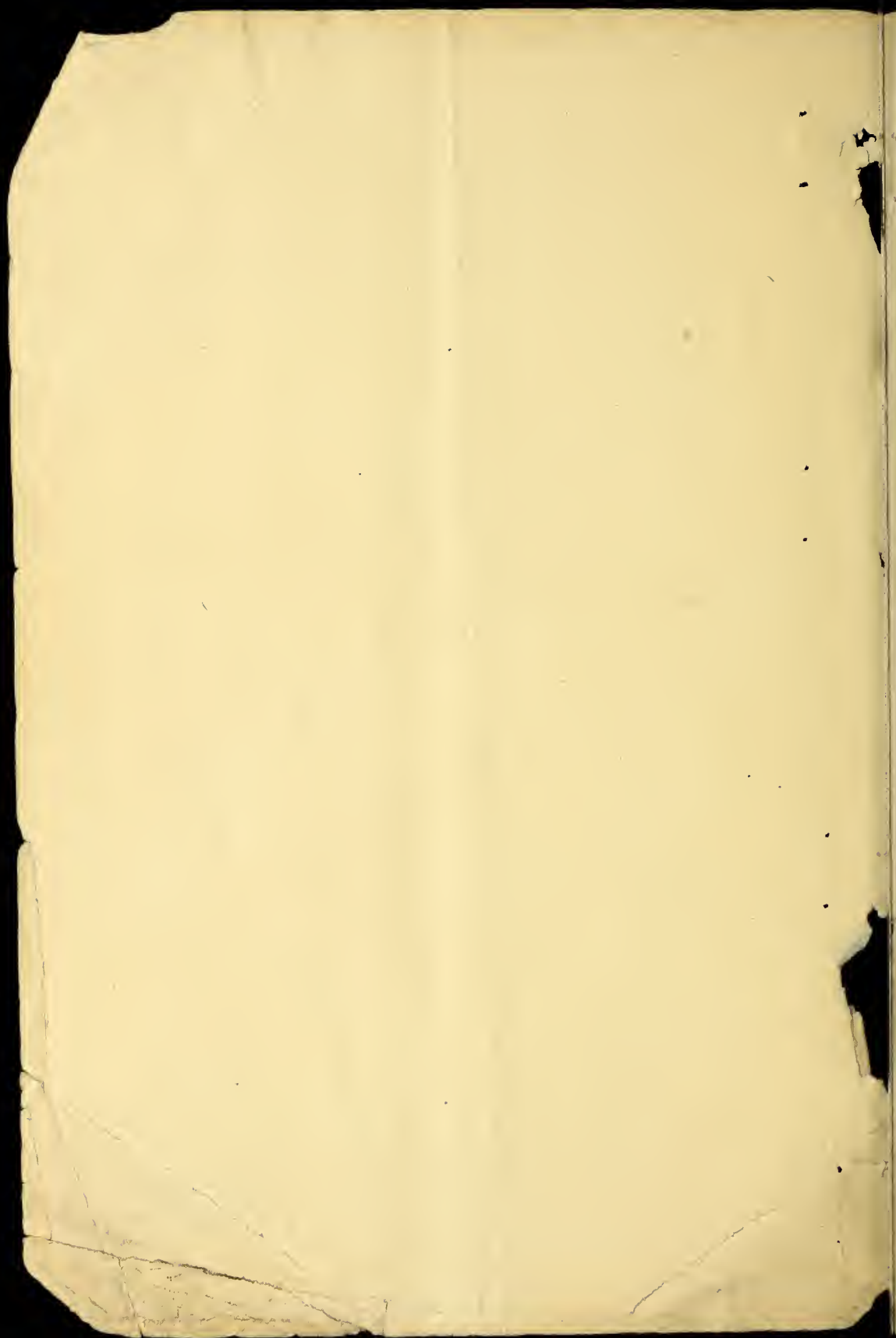
SEVENTY-FIFTH
ANNIVERSARY



OF THE ORGANIZATION OF THE
First Presbyterian Church

— SPRINGFIELD, ILLINOIS —

JANUARY 29—FEBRUARY 1, 1903



SEVENTY-FIFTH ANNIVERSARY

OF THE ORGANIZATION
OF THE

FIRST
PRESBYTERIAN
CHURCH



SPRINGFIELD, ILLINOIS



JANUARY 29—FEBRUARY 1

1903

Thursday, January 29th.

7:30 P. M.

Address by REV. SAMUEL J. NICCOLLS, D. D., LL. D., of St. Louis.



Friday, January 30th.

Anniversary Day.

2:30 P. M.

"OUR COLONIES."

REV. D. G. CARSON, Pastor of North Sangamon Presbyterian Church.

REV. W. F. IRWIN, Pastor of Second Presbyterian Church.

REV. J. E. ROGERS, D. D., Pastor of Third Presbyterian Church.

GREETINGS AND REMINISCENCES.

3:30—5:30 P. M.

SOCIAL REUNION OF THE MEMBERS AND FRIENDS OF THE CHURCH.

7:30 P. M.

UNION PRAYER MEETING.

SUBJECT: "The Responsibilities of Presbyterians in Springfield."



Sabbath, February 1st.

9:30 A. M.

HISTORICAL REVIEW OF OUR SABBATH SCHOOLS.

11:00 A. M.

HISTORICAL SERMON.

REV. T. D. LOGAN, D. D.

3:30 P. M.

UNION COMMUNION SERVICE,

SPRINGFIELD PRESBYTERIAN CHURCHES,

REV. D. G. BRADFORD presiding and assisted by the other pastors.

7:30 P. M.

Sermon by REV. D. C. MARQUIS, D. D., LL. D., of Chicago.

HISTORICAL SERMON.

Psalm 78: 4. "Showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that He hath done."

It is recorded in the Scriptures that after Joshua and all his generation were gathered unto their fathers, there arose another generation after them that knew not the Lord, nor yet the works that He had done for Israel; and that these forsook the Lord God of their fathers who had brought them out of Egypt, and followed other gods. To prevent the recurrence of such apostasy, it was made the duty of every Jewish parent to tell to his children the story of the wonderful works that the Lord had wrought at the beginning of their national life, that they might set their hope in God, and not forget his works, but keep his commandments. It is with a similar purpose that we meet today to review the history of our church during the past seventy-five years. We are not here to boast of our own achievements, for we have but entered into the enjoyment of the fruits of the labors of the faithful servants of the Lord, who have toiled in his harvest-field. Nor do we glory in the past, save as it displays the praises of the Lord, and His strength, and the wonderful works which He hath done. The foundations of our church were securely laid because they rested on the Rock of our Salvation. The early builders wrought wisely and well, because they wrought with God. We call to mind their faithfulness, that we may gain fresh inspiration for the present, and hope and courage for the future.

Seventy-five years is but a short time in the history of the older nations, but seventy-five years in the history of Central Illinois covers almost the entire period of its settlement. Along the river borders the Territory had been settled to some extent at the beginning of the Nineteenth Century; but the Sangamo Country, with its broad prairies, was a vast wilderness which but few had explored when the Territory became a State in 1818. Those who cross these prairies today in palatial railroad trains, running nearly a mile a minute, have but slight conception of the hardships of pioneer travel. There were no roads, and with the grass growing higher than the head, there was constant danger of losing one's way. The early immigrants felt their way much as the ancient mariners sailed from headland to headland along an unfamiliar coast. The groves were the landmarks, and where the edge of the timber stood out in bold relief against the sky, there was a "point" of direction to guide the traveler as he rode across the prairies, some of them more than twenty miles wide. This method of direction was learned from the Indians, and the name "Indian Point" still clings to the edge of one of these groves of timber north of us.

The first settler in the vicinity of Springfield was Elisha Kelley, who emigrated from North Carolina about 1818, and built his hunter's cabin somewhere in the northwestern part of the city, the Kelley Branch of Spring Creek being called by his name. His father and four brothers followed him with other families of his acquaintance, and soon a frontier settlement had sprung up. Sangamon County was created by an act of the legislature in 1821, embracing its present territory and that of five counties, and parts of six others, to the north and east of the present boundaries. Insignificant as it then was, the Kelley settlement was the largest within the county, and nearest to the geographical center. Accordingly the election for county commissioners was held here, and it was chosen as the temporary county seat. Tradition has it that when the commissioners were about to determine the permanent situation of the county seat, there was rivalry between the Kelley settlement and a site on the banks of the Sangamon. Andrew Elliott acted as guide for the commissioners, to Sangamontown, leading them through swamps and streams, till they were thoroughly worn out, and bringing them at nightfall back to his own cabin where his wife had a hearty supper prepared for them; and thus it came to pass that the county seat, and afterwards the State Capital, was located six miles from the stream which, at that time, it was thought would be a highway of commerce.

The Kelley Settlement was located about Jefferson and Second streets. In 1823, the town site was surveyed for Pascal P. Enos, Elijah Iles, Thomas Cox, and John Taylor, each one of whom had entered a quarter-section of land. The point at which these quarter-sections came together was not the public square, as some new-comer might imagine, but a few feet south of Washington street, between First and Second streets. Around this center, near which a log court house was built, there grew up a rude settlement, most of the houses and stores being built of logs. For a time the place was known as Calhoun, but when the Southern statesman for whom it had been named opposed the grant of public lands for canals, he lost the affection of these western pioneers, and Springfield, as it had been called by the county commissioners, when it was located, became its permanent name. Nor was the suggestion an inappropriate one at that time. The few early settlers who are still living tell us that there were a number of little branches issuing from springs, and meandering into the larger "Town Branch," which is now the main outlet of our sewerage. One of these branches crossed Jefferson and Washington streets near Third street, and Second street between Washington and Adams. Another crossed the Public Square near its South Side, and flowed in a southwesterly direction, under the present site of the Odd Fellows' Building, emptying into the Town Branch at Third street and Capitol avenue. Still another rose near Eighth and Washington streets, passed under the present City Hall, and west of this church building, and emptied into the Town Branch between Sixth and Seventh streets. In building the addition to this church, we found traces

of this ancient water-course. All the region round about our present location on Seventh street and Capitol avenue was then decidedly "out of town." Prior to 1830 there was not a single house on the Square. It may well be imagined that Springfield early made its reputation as a muddy place, and that between 1820 and 1830 there was little to attract the eye. Peter Cartwright, the sturdy apostle of Methodism, first saw it in 1823. In his autobiography he says: "There were in this place, now the seat of government, a few smoky, hastily-built cabins and one or two very little shanties called "stores," and with the exception of a few articles of heavy wear, I could have carried all that they had for sale on my back." Dr. Bergen describes the town when he came here in 1828 as numbering about two hundred inhabitants and thirty-five log houses, with a few frame dwellings, not more than four or five, painted in front only. The court house was a small frame building standing on the east side of the public square, with broken door, broken windows, broken benches, a high seat in one end, a floor almost as dirty as a pig sty, the whole elevated on blocks as if to give free rein for the hogs to root under the floor. (Biographical Discourse preached after Dr. Bergen's death by Rev. Dr. F. H. Wines.) One of the early residents who is still with us remembers the whipping-post that stood at the northeast corner of the public square, and the log jail near at hand. The lash was the punishment for petty larceny and small offenses, but the use of it was soon abandoned.

For ten years after the first settlement there was no fully organized church in Springfield, yet it had not been without occasional preaching by ministers of various denominations. These early circuit-riders endured all kinds of hardships in traveling through the wilderness, and in preaching the gospel to the scattered settlements, and reaped rich rewards in garnered harvests of souls. All honor to them and to their noble work. As might be expected, however, on the frontier, many of these early preachers were but ill prepared for their work. Dr. John M. Peck, of Rock Spring, the Baptist missionary, says of the ministers of his own denomination, as well as of others, that about one-third were men of strong character and native ability, and did efficient service, another third were ignorant and untrained, men of whom the most that could be said was that they did no harm, while the remaining third were a positive injury to the cause of religion. They had a strong prejudice against an educated ministry, and on all occasions spoke disparagingly of their labors. But while the ministers graduated from "Brush College" had had an important part in the religious development of Illinois, there was from the first a demand for an educated ministry, and the people looked to the Presbyterians as one of the bodies that must meet this demand.

So far as is known, the first Presbyterian minister to visit the Illinois country was John Evans Finley of Pennsylvania, who landed at Kaskaskia in 1797, when "he preached and catechised and also bap-

tized several Red-men." John F. Schermerborn and Samuel J. Mills, Presbyterian ministers, were sent out in 1812 by the Massachusetts and Connecticut Missionary Societies, and by local Bible Societies, on a tour to the great Southwest. In their report they say: "In the Illinois Territory, containing more than 12,000 people, there is no Presbyterian or Congregational minister. There are a goodly number of people who wish to have such ministers among them." Daniel Smith was associated with Samuel J. Mills in a second tour through Illinois in 1814. The first regularly organized Presbyterian Church was established at Sharon in what is now White County in 1816 by Rev. James McGready of Henderson, Ky. Shoal Creek, Edwardsville, and Golconda were organized in 1819; Turkey Hill in 1820; Kaskaskia in 1821; Wabash in 1822; Collinsville and Apple Creek in 1823; Bethel and Greenville in 1825; Shawneetown about 1826; and Jacksonville and Carmi in 1827, making fourteen churches whose organization antedates this church, but five or six of these are no longer in existence.

The first Presbyterian minister who is known to have preached in Springfield was Rev. Eldridge C. Howe, a native of Massachusetts, who was graduated from Andover Theological Seminary in 1824, and after being ordained, made his way to Illinois in December of the same year. He preached for a short time at Kaskaskia, and in other churches. In a letter written to the church at Paris, Ill., in 1874, he says, writing of his experience in the year 1824, "I held worship in Springfield and other places in Sangamon County; no Presbyterian Church being yet gathered. In the spring of 1826, it seemed expedient to make Springfield my residence. There, and in one or two other places in Sangamon County, were materials for churches, as I found by my labors of this year. Pecuniary pledges were made for me in Springfield in 1827." Mr. Howe was a man of scholarly ability and piety, but he had but little adaptability for frontier work, which he attempted on quite a large scale, undertaking to supply three large counties, Greene, Morgan, and Sangamon, in a three weeks' circuit. Greene had two preaching stations, Morgan had three appointments, while Sangamon had three stations, Sangamontown, Springfield, and a small station on Sugar Creek, which he attempted to supply on the same Sabbath. In 1826, he opened a school in a building that had been used by the Masons, on the corner of Third and Jefferson streets. Mr. Z. A. Enos remembers attending this school for a single day in 1826, when he was but five years old. Mr. Howe supplied the church at Paris, Ill., for about a year in 1827-8, then went east, but returned ten years later, and labored as a Home Missionary in Lake and McHenry counties.

Up to this time the prospect of establishing a Presbyterian Church in Springfield was not encouraging, but in the year 1825, there came to Illinois a minister to whose zeal, not only this church, but many others, are indebted for their organization. While he never served us as a pastor, it is fitting that we should pay a tribute to that de-

voted servant of the Lord, Rev. John M. Ellis. He was born in Keene, New Hampshire, in 1793, of Welsh origin, and was graduated from Dartmouth College in 1822, and from Andover Theological Seminary in 1825, and was ordained in the old South Church, Boston. When he came to Illinois, he found but three Presbyterian ministers in the entire state. He settled for a year in Kaskaskia, and labored for an equal period in Missouri. In 1823, he made a tour of the Sangamo Country, and located in Jacksonville, where he took the first steps towards the organization of Illinois College. The Jacksonville Female Academy was organized in his home.



REV. JOHN M. ELLIS.

He served the Presbyterian Church of Jacksonville as pastor till 1831. After this he engaged vigorously in planting churches and educational institutions in this and neighboring states. As an instance of the hardships and trials of these pioneer ministers, we may note his sad experience during the prevalence of the cholera in 1833. He was at that time Secretary of the Indiana Educational Society, and was engaged in laying the foundation of Wabash College, at Crawfordsville, his family meanwhile residing at Jacksonville. Hearing that that town had been visited with

the cholera, he started home immediately alone and on horseback. In passing through Canton, he stopped at the home of Mr. Nathan Jones, who asked him whether he had heard from his family. Mr. Ellis replied that he had not; whereupon Mr. Jones found it to be his painful duty to tell him that his whole family, wife and two children, were already dead and buried. Mr. Ellis continued to take an active part in educational work until his death, which occurred in 1855. He is said to have been a Calvinist of the graver type, yet not a rigid sectarian, and he worked in harmony with Congregational and Presbyterian churches.

While the organization of our church was effected by this devoted minister of the word, the impetus was given by an elect lady, Mrs. Elizabeth F. Smith, a daughter of Col. John Nash, of Prince Edward County, Virginia, and widow of the Rev. John Blair Smith, D. D., who was made President of Hampton-Sidney College, when his brother, Samuel Stanhope Smith, resigned that position to accept the Presidency of Princeton College. She came west with her son-in-law, Dr. John Todd, and after remaining five years in Lexington, Ky., re-

moved to Edwardsville, Ill., where Rev. Salmon Giddings organized a church in her house. She wrote a letter setting forth the spiritual needs of the west, which was laid before the General Assembly, and in consequence two missionaries were sent out in 1820. Dr. Todd came to Springfield in 1827, Mrs. Smith still being a member of the family; and they occupied one of the few two-story frame houses in the village. It was situated at the meeting-point of the four quarter-sections, the exact spot being now covered by the brick dwelling house on the south side of E. Washington street, between First and Second street, and now numbered as 116 E. Washington street. This brick dwelling was built by Dr. Todd in 1844, and the frame building was moved across Washington street, and still stands, with sub-



HOUSE IN WHICH THE CHURCH WAS ORGANIZED. THE DOOR HAS BEEN CHANGED FROM THE FRONT TO THE END.

stantially the same appearance, on the north side, the second house east of First street, the identity being vouched for by several of our older citizens.

The original members were Mrs. Elizabeth H. Smith, John Moore, James White, Elijah Scott, John N. Moore, Samuel Reid, William Proctor, Andrew Moore, Isaiah Stillman, Mary Moore, Jane Reid, Phoebe Moore, Jane Scott, Mary R. Humphreys, Ann Iles and Olive Slater, in all nineteen. These were gathered from the region round about, nearly half of them living near Indian Point, twenty miles north.

The following is a copy of the original record of the organization of the church:

At a meeting held in the town of Springfield, Sangamon County, Ill., on the 30th day of January, 1828, for the purpose of forming a Presbyterian Church, the Rev. John Ellis, Chairman, and Isaiah Stillman, Clerk. After the meeting was duly opened and the object of it made known by the Chairman, it was unanimously resolved that a church be formed to be known by the name of the Sangamo Presbyterian Church. The following brethren were duly elected elders, viz., John Moore, Samuel Reid, Isaiah Stillman, John N. Moore, and Isalah Stillman, Clerk. After which it was resolved that the Rev. J. M. Ellis, and Sammel Reed, or either of them, represent us in Presbytery on the thlrd Thursday of March next, and that the subjoined covenant and profession of faith be adopted:

We, the subscribers, anxious to secure to ourselves and others the privileges and ordinances of the Gospel, do solemnly agree to receive each other in the love and fellowship of JESUS CHRIST, and walk together as heirs of the grace of life, taking the word of GOD as the rule and gulde of our faith and practice, bullding only on the foundation of the Prophets and Apostles, JESUS CHRIST Himself being the chief Corner Stone. We engage to aid each others' growth in grace and knowledge, to watch over each other in Christian affection, in faithfulness to reprove and exhort with all long suffering. Relying on the grace of God, we will strive so to live and walk before the world as becomes the children of the Most High; and we will endeavor to promote the cause of vital godliness in the place where we live, esteeming like Moses the reproach of Christ greater riches than the treasures in Egypt, having respect to the recompense of the reward. We will seek first the Kingdom of God, the Kingdom which is not of this world. Admonishing one another dally, lest any be hardened through the deceitfulness of sin, and stirred up each other's pure minds by way of remembrance to be faithful unto death, that we may receive the crown of life, "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God."

And we adopt for our Constitution, Confession of Faith, etc., that of the General Assembly of the Presbyterian Church of the United States, regarding that, as every other summary of Christian doctrine and discipline drawn by uninspired men not as absolutely perfect, but as being more conformable to the doctrine and precepts of the Gospel than any other within our knowledge.

None of the elders lived nearer Springfield than three and a half miles. There were in fact but six members residing in the town, all of them women. The outlook was not encouraging, except to those who walked by faith and not by sight. A feeble church had been organized, but it was a flock without a shepherd. There is no record of preaching services during the ten months following the organiza-

tion of the church, but the register of communicants shows that three members were received on the 13th of April, one on the 25th day of May, and seven on the 20th of September, so it is presumed there were occasional services. The first meeting of the session of which record was made was on September 13th, 1828. All the members were present, and it was moderated by I. D. Mathus, of whom I have been able to learn nothing further. The session met again at Indian Creek on the 20th of September, being moderated by Mr. Ellis. Elder John Moore was appointed to represent the church in Presbytery on the 6th of the following October. Presumably this was the Presbytery of Missouri to which Mr. Ellis belonged, and which at that time covered the territory west of a meridian running north from the mouth of the Tennessee River.

The services appear to have been held alternately at Springfield and Indian Point. The Springfield services were held in a log school house which must have been built about 1827. It was located in the midst of a hazel thicket, on a mound between two of the branches already described, at the intersection of Second and Adams streets, but a few feet from the new Arsenal. It is said that it was built at the street crossing because no one would give a lot. As a temporary location, it answered the purpose very well. The house was about 18 by 24 feet in size. It was not a free school, but tuition was paid for the pupils. John Calhoun was one of the first teachers. John B. Watson was the teacher when Dr. Bergen reached Springfield. The school-house was the preaching station for traveling ministers of different denominations. When these appointments conflicted, as was often the case, the ethics of the period demanded a debate. Much of the controversy that was supposed to arise from denominational jealousy was really good-natured badinage, called forth by the popular demand. One of our older members recalls her attendance at one of these impromptu debates, at which representatives of the Baptists and of the Methodists assailed each other and their doctrines in language more forcible than polite, and then walked arm in arm from the school-house, laughing and joking together. It is clear, however, that a house of worship was sadly needed by the newly-organized church. The building of such a house was the immediate work of the first pastor. The organization would not have endured if it had not fallen into able hands.

The first pastor was the Rev. John G. Bergen, D. D. He was born at Hightstown, N. J., in 1790, and was graduated from Princeton College in 1808, subsequently acting as tutor in the same institution for two years. His theological training was under the Rev. Dr. Woodhull of Monmouth. He was licensed to preach by the Presbytery of New Brunswick in 1811, and the next year took charge of the Presbyterian Church at Madison, N. J., being ordained to the ministry February 17, 1813. His ministry at Madison continued until September 10, 1828, being blessed with several revivals of religion, and a large ingathering of members to the church. His con-

gregation opposed his request for a dissolution, but he felt that he had a strong call to work on the frontier, and the Presbytery consented to release him. On the 22d of September, 1828, he left his home in Madison, with his wife and five children, in two light carriages, his library and other goods having been shipped previously by heavy wagons to Wheeling. The journey occupied forty days of actual travel, not including stoppages. Finally they reached Rock Spring in St. Clair County, eighteen miles east of St. Louis. Here Mr. Bergen found a letter from Rev. John M. Ellis, urging him to come at once to Sangamon, which he did after leaving his family for



REV. JOHN G. BERGEN, D. D.

a short time in Morgan County, where his relatives had settled. When Mr. Bergen reached Springfield, he was hospitably entertained by Major Iles, one of the four original proprietors. The next morning Dr. Gershom Jayne helped him to get one of the six frame houses of the town raised from the ground and prepared for his family. On the third Sabbath of December, he preached at the school-house and administered the Lord's Supper. At the close of the service he announced that he had come with his family to seek a home here, not to make an experiment, but to plant with their planting, and to grow with their growth.

He thought they ought to do one

thing without delay: "Let us rise up and build a house for God." This announcement was made with the concurrence of the session at their meeting December 15th, 1828, when the following was adopted: "Resolved that the citizens of the place be invited to meet in the school-house at early candle-light on Monday evening to take into consideration the expediency of undertaking to build a Presbyterian meeting-house, and that Mr. Bergen give notice at the Preparatory Lecture this afternoon." Peter Cartwright claims that there was an understanding that the first building was to be the joint property of Methodists and Presbyterians until one church became strong enough to buy out the other; but this announcement shows that the purpose to erect a Presbyterian House of Worship was made plain from the start. The Methodists were afterwards given the lot on the corner of Fifth and Monroe streets, where the Franklin Life Building stands. There they built a frame church which was completed a short time after the Presbyterian Church, which they were invited to occupy till their House of Worship was finished.

At the meeting held in accordance with Dr. Bergen's invitation, a building committee was appointed, consisting of John Todd, Gershon Jayne, Washington Iles, David Taylor, John Moffatt, Samuel Reid and Elijah Slater. In a few days over \$1,200 were subscribed, to which was added \$200 received in answer to an appeal published in the Home Missionary. We gratefully acknowledge this timely assistance, and trust that we shall never be unmindful of our brethren on the frontier, who are struggling to build houses for the worship of God. It was determined that the church should be built of brick, and Thomas Brooker, a brick-maker and stone-mason, was sent for from Belleville to do the work. The burning of the brick and other preparations occupied the summer of 1829. The corner-stone was laid August 15th of that year, and the building dedicated to the worship of the Triune God on the third Sabbath of November, 1830. It was by no means the "shanty" described by Cartwright, but a substantial structure, 30 by 45 feet in dimensions. It had circle-headed windows, a raised ceiling, supported by one or two rows of pillars, a pulpit with a balustrade, and black walnut seats. It was the first brick church erected in Illinois, there being at that time two stone Roman Catholic churches in the vicinity of St. Louis. The location was on the east side of Third street, midway between Washington and Adams streets. It was occupied till the completion of the second House of Worship in 1843, after which it was known as the Mechanics' Union. A dwelling house was built in front of it and occupied by the Rev. Francis Springer, who conducted a school which was attended by a number of citizens who are still with us. It then fell into the hands of the Lutherans, the German element of that body retaining it after the separation from their English brethren. About the year 1860, the building was demolished, and a new church was erected by the Lutherans connected with the Missouri Synod. This building was abandoned as a house of worship when the Trinity Evangelical Lutheran Church was built, and it is now known as Turner Hall. It probably contains a few bricks from the original structure.

Many interesting incidents are connected with this old church. The bell was hung in a belfry standing on the east side of the church and separate from it. One who attended services in the old church states that the sexton was accustomed to ring the bell for a time and then to toll it till Dr. Bergen's hat was placed in the east window as he entered the pulpit. A Sunday-school was organized as soon as the building was completed. On Christmas Day 1832, Mr. Rague, who was a baker, presented Christmas cakes to the scholars. Each cake was as large as a dinner plate, and an immense spreadeagle was outlined upon it. The first Christmas festival was pronounced a tremendous success. Mr. Rague was also leader of the choir. The tune book was Mason's Missouri Harmony with patent notes. Edward Jones was the accompanist on the flute, and Henry E. Dummer on the violin. It is said that one night, when the hymn "Sweet is Thy Works, My God, My King, To Praise Thy Name, Give Thanks and

Sing," was announced, before Rague could pitch his pipe to "Kingsbury" to which it was set, Dummer started it to "Ye Banks and Braes of Bonny Doon." The first church wedding was solemnized by Dr. Bergen in 1832, the contracting parties being Mr. William Porter and Miss Margaret Klein. The use of the church was freely accorded to different religious denominations.

The Episcopal Church held its first public service there on the 28th of June, 1835. Bishop Phillander Chase was the guest of Dr. Bergen, and arraying himself in his surplice at the house on the corner of Fourth and Washington streets, the ministers walked to the church on Third street. Astonished at the unaccustomed sight, the small boys raised the shout, "Look at the man with a dress on," and soon there were numerous companions following in the procession, thus insuring a large congregation. Bishop Chase administered communion, giving an invitation to Dr. Bergen to partake of the elements, which he readily accepted. An exciting scene took place in this old church at the meeting of the Synod of Illinois, October 19th, 1837. It having been announced that Rev. Jeremiah Porter would preach a sermon on the subject of slavery, the town was in a ferment. A party of men collected in the court house square at the ringing of a bell, and it was proposed to deal violently with the preacher. At this moment a young man stepped out before the crowd and began to speak. He appealed to their manhood, and called upon them to hear what the preacher had to say before they assailed him. This young man was Edward D. Baker, who at Balls Bluff twenty-five years later, gave his life so gallantly for his country. The leaders came to the church to hear the sermon which dealt fearlessly with the great evil. A member of the Synod attempted to modify some of its views and expressions. Then Edward Beecher, a member of the body, arose and with scathing words denounced both slavery and those who defended it. Pointing to the men in the back seats, he said, "And those men have dared to come into the house of God to intimidate a Christian minister in speaking the truth." The men in the back seats slunk out. The Rev. Elijah P. Lovejoy was a member of this Synod. Three weeks afterwards he fell a martyr to an infuriated mob at Alton.

The building of the church was but the beginning of arduous labors on the part of the first pastor. The original organization included members gathered from a wide region of country. On the 24th of May, 1832, "after mature deliberation, it was resolved by the elders and members of our church living at Indian Point and Irish Grove, in consideration of the distance from Springfield, and in hope that God may crown the measure with his blessing and send them a minister, to be organized into a church known by the name of the North Sangamon Presbyterian Church, which was accordingly done, John G. Bergen minister officiating, and all the members belonging to the Springfield Church living on Indian Creek and Irish Grove were attached to it." This first colony depleted the church of 33 of its members, leaving 51 on the roll. Two of the elders went with the new

organization. The vacant places in the eldership were supplied by Ebenezer S. Phelps and Elijah Slater. The former of these in a biographical sketch, given on the occasion of the fiftieth anniversary of his wedding, describes the religious situation at that period: "We arrived safely at Springfield, Ill., on the 26th of July, 1831. There was a Methodist Church, a Baptist Church and a Presbyterian Church. * * * We united with said church, and I was soon after chosen an elder. At that time there were but three male members living in the town, one of whom, an elder, lived about three miles from the village. There were more female members. Members were gradually added by letter and some by profession. A few months, perhaps more than a year after, the Rev. Mr. Bergen, with Rev. Messrs. Hale and Baldwin, held a protracted meeting of about a week, which was greatly blessed to the church, and quite a number of young people were hopefully converted, and united with the church. Amongst them were our children, Ebenezer and Jane. In 1834 or 35 there was a difficulty in the church, which was finally settled by forming another church, taking the name of the Second Presbyterian Church, with which we united. The number of the members of the First Church who left to form the Second Church was, I think, about thirty. Of that church I was chosen an elder."

This early division of the church, but seven years after its organization, was due to the differences of opinion which, two years later, in 1837, led to the division of the Presbyterian Church into the Old School and New School branches. It is unnecessary to dwell upon the causes of this division, which were removed long before the reunion of 1869. Suffice it to say that, while there was much misunderstanding of each other's views, there was some honest difference of opinion upon doctrinal questions, and as to the administration of missionary work by inter-denominational societies instead of the church. This was a very practical question on the western frontier, where new churches were being organized. Under the circumstances, it was hardly to be expected that there would be entire harmony in a church composed of elements drawn from all parts of the country. Yet neither political questions, nor even the subject of slavery figured in the division. This is evident from the fact that, in 1837, when excitement ran high at the time of the murder of Lovejoy, a resolution was introduced in Presbytery demanding that slave-holding should be a bar to communion. This was opposed not only by Dr. Bergen, but also by Rev. Dewey Whitney, the pastor of the Second Church; and they agreed in supporting a milder resolution looking to the ultimate extinction of human slavery. The difficulties in the church came to an issue in 1835, when it was proposed to issue a call for the pastoral services of Dr. Bergen, who had previously sustained the relation of stated supply. At the Congregational meeting which formulated the call, all the supporters of the church were allowed to vote. Against this action, a complaint was taken to Presbytery, which met at Bloomington, April 3, 1835. By a vote of six yeas to four nays, a

resolution was adopted to the effect that the admission of persons who are not members of the church to vote in the election of a minister in a church is unconstitutional, and therefore the Presbytery sustains the complaint. A dissent was entered against this action, and in the review of the records by the Synod, the action of the Presbytery was reversed. This, however, did not heal the breach. At a meeting of the session held May 26, 1835, it is recorded that "Ebenezer S. Phelps, Samuel Reid, elders, and twenty-eight members, requested letters of dismission, and requested Dr. Bergen to officiate and organize the church, to which Dr. Bergen cordially assented." On the 16th of the following June, at a special meeting of the Presbytery, Mr. Bergen reported that, on the 26th of May last, he organized a Presbyterian Church consisting of 35 members, to be known as the Second Presbyterian Church of Springfield. The new church was recognized and enrolled, but it was resolved that the organization of a church by an individual minister without the order of Presbytery should be discountenanced. As we look back upon it, the division of a church which had but seventy-one members appears suicidal, but the history of the church for nearly seventy years shows the wisdom of the course taken. Dr. Bergen was a man of strong convictions but of kindness and courtesy. He opposed compromises, but respected the candid opinions of those who did not agree with him. It is largely due to him, and to his godly colleague, the Rev. Albert Hale, who shortly after became pastor of the Second Church, that while we have had divisions we have not had dissensions among Springfield Presbyterians.

The call for Dr. Bergen was presented to Presbytery meeting at Holland Grove, October 12, 1835. It was placed in his hands, and an adjourned meeting was held in Springfield, November 25th, to constitute the pastoral relation. At the installation, Rev. Dewey Whitney preached the sermon, Rev. Alexander Ewing gave the charge to the pastor, and Rev. Lemuel Foster the charge to the people. On the 20th of the following April, Dr. Bergen preached the sermon at the installation of Mr. Whitney in the Second Church.

When the First Church was organized in 1828, it was within the territory covered by the Presbytery of Missouri. On the 9th of January, 1829, a Presbytery was constituted in connection with the Synod of Indiana, covering the entire state, and known as the Center Presbytery of Illinois, so-called because the other Presbyteries of the Synod, Indiana and Missouri, were east and west of it. Rev. John G. Bergen united with this Presbytery at its second meeting, March 19, 1829, and Samuel Reid was present as elder from Sangamo Church. In 1831, the three Presbyteries of Kaskaskia, Illinois, and Sangamon, called for the three principal rivers of the state, were constituted and organized into the Synod of Illinois. This church, whose name, without any formal action, was changed from Sangamo to Springfield, fell into the territory of the Presbytery of Sangamon. In the disruption of the Presbyterian Church in 1838, the Presbytery of Sangamon adhered to the Old School Assembly, and the First Church re-

mained in this connection. The Second Church became connected with the Presbytery of Illinois, New School. In the reunion of 1870, the Presbytery of Springfield was constituted, embracing most of the territory of the Old School Presbytery of Sangamon and the New School Presbytery of Illinois, and from that time all our Springfield churches have been in the same ecclesiastical body.

In 1841, after a revival of religion, the congregation had so increased that a new church building was needed, and steps were taken



SECOND BUILDING.
FIRST PRESBYTERIAN CHURCH.

to erect one on the corner of Third and Washington streets. The corner-stone was laid May 23, 1842. It is on the northwest corner of the building. In 1842, the congregation moved into the basement of the new house, and the main audience room was dedicated November 9, 1843. Many interesting circumstances are connected with this building, which is still used as a house of worship, having been sold in 1872 to St. John's German Lutheran Church. The contrac-

tor was Mr. Henry Dresser, and the cost was between \$15,000 and \$20,000. The original spire was much higher than the present one. A tragic occurrence took place while it was in course of construction. A stroke of lightning stunned the workmen, and one of them, Mr. House, was instantly killed. The organ was built in Rochester, N. Y. There had been some objection raised to the bass-viol previously in use, one very conservative member calling it an "ungodly fiddle." Dr. Bergen enjoyed good music, and succeeded in overcoming the scruples of those who objected to the organ. James L. Lamb was chosen elder in 1835, Joseph Torrey and Edmund R. Wiley in 1837, James M. Duncan in 1839, and Asahel Stone in 1842. In 1847, after a visit from the Rev. Mr. Calhoun of the Beyrout Mission, there was a revival of religion which was deepened and intensified by the preaching of Rev. R. V. Dodge. Dr. Bergen was now sixty years of age. He had been preaching to the people for twenty years. Mr. Dodge's preaching had given great acceptance, and many felt that it would be well to call him as a co-pastor. The trouble so wrought upon the mind of Dr. Bergen that he was led to resign his pastoral charge. The majority of the congregation stood by the pastor; but, hoping to prevent a division, Dr. Bergen placed his resignation in the hands of the Presbytery. After twice refusing to accept it, the Presbytery at length consented to dissolve the pastoral relation, after passing a resolution expressing the highest regard for his Christian character and his efficiency as a minister. The division, however, had gone too far to be prevented and the Third Church was organized February 6, 1849. During Dr. Bergen's pastorate over three hundred were added to the church. The contributions were not fully reported at this period, but we find over \$1,500 are credited to benevolent offerings. The congregational expenses were not reported. Dr. Bergen remained in connection with the congregation doing much missionary work in the country churches, and co-operating heartily with the successive pastors. He died honored and respected January 15, 1872. A son and daughter as well as grandchildren are still connected with the church. It is an interesting fact that the descendants or family connections of all the pastors are still members of this congregation, and that of the four deceased pastors, the remains of three lie in Oak Ridge Cemetery.

This second division, like the first, proved helpful to the cause of Presbyterianism in Springfield. The Third Church developed a vigorous life and prospered under the pastoral care of Rev. R. V. Dodge, Rev. C. P. Jennings and Rev. George W. F. Birch, D. D. During the last of these pastorates the building which the First Church now occupies was erected. The Third Church was situated on the north-west corner of Sixth and Monroe streets. The property having become valuable for business purposes was sold to advantage, and the building was transferred to the Second Methodist Episcopal Church, and moved to North Fifth street. After that congregation built their stone church on the corner of Fifth and Carpenter streets, the building became

the property of the Culver Construction Company and is still used in their business. The corner-stone of our present building, on the corner of Capitol avenue and Seventh street, was laid June 25, 1866. Mr. Birch was ill and unable to attend the services, in which Revs. Drs. Bergen, Hale, Brown and Wines took part. The box contains a Bible, a Westminster Confession of Faith, a Shorter Catechism, Church and Sunday-school hymn-books in use at that time, a manual of the Third Church with a list of its members, the Home and Foreign Record, the Foreign Missionary, the following religious papers,



PRESENT BUILDING.
FIRST PRESBYTERIAN CHURCH.

New York Observer, Presbyterian and Northwestern Presbyterian, a list of the names of all the pastors of the several churches of Springfield, copies of the Daily and Weekly Journal and of the Daily Register, a statement of the finances of the city, and a list of the city, county and state officers. The congregation worshiped for a time in the basement. The building was completed and dedicated April 12, 1863. In the dedicatory services, Rev. Drs. Bergen, Wines and R. V. Dodge participated. The sermon was preached by the pastor, Rev. George W. F. Birch, from Hebrews X, 25. In the afternoon Dr. Bergen preached from Psalm XX, 5, and in the evening Rev. R. V. Dodge, the first pastor, preached a his-

torical sermon from Psalm LXXVII, 10, 11.

The entire cost of the building and two lots was \$69,108.09, of which \$3,620 was expended for the organ. The architect was Mr. Cleveland. The first wedding solemnized in this building was in September, 1872, the contracting parties being Mr. Samuel H. Gehlman and Miss Nettie Laswell. In the year 1872 the First Church paid the indebtedness of the Third Church and made improvements to the building, together amounting to about \$20,000, and entered upon the possession of the property. At the same time a majority of the members of the Third Church were transferred to the First. A nucleus however remained, to whom the sum of \$3,000 was paid for their interest in the property. The organization of the Third Church was continued, and it is now enjoying a high degree of prosperity in its location in the northern part of the city.

In 1849 Rev. James Smith, D. D., of Shelbyville, Ky., was invited to supply the pulpit. On the 14th of March, 1849, he commenced to hold a protracted meeting in the church. On the 26th of March he was invited to become pastor, and on April 11 he was installed. In the

Installation services. Rev. A. Todd presided and gave the charge to the pastor; Dr. Bergen preached the sermon and gave the charge to the people. Dr. Smith was a native of Scotland, a man of scholarly ability which attracted to the church many able men. He was the author of a noted book against infidelity. Among those who became connected with the congregation during his pastorate was Abraham Lincoln and family. His wife, Mrs. Mary Todd Lincoln, became a communicant April 13, 1852. Mr. Lincoln never made a profession of religion, but there is abundant evidence that he exercised a Christian faith during his term of office. In his earlier life Mr. Lincoln



REV. JAMES SMITH, D. D.

had skeptical tendencies, which were overcome by the influence of Dr. Smith. The entire subject of the religious views of Mr. Lincoln is ably discussed by Rev. James A. Reed, D. D., late pastor of this church, in two articles, the first in *Christian Literature*, Vol. XIV, p. 641, and the second in *Scribners' Monthly*, 1873, p. 333. A letter from Rev. Dr. Smith to W. H. Herndon, which appeared in the *State Journal* in March, 1867, forcibly expressed his opinion of those who were trying to create the impression that the martyred President was an unbeliever. Herndon states that Mr. Lincoln seldom attended church.

I have taken particular pains to inquire as to this matter from many persons who attended church at that time, and the uniform testimony is that his attendance was quite regular, and that he was an attentive and respectful worshiper. He occupied Pew No. 20 in the church on the corner of Third and Washington streets, and is credited in an old treasurers' book with paying an annual subscription of \$36. The Pew in St. John's Lutheran Church is now marked with a silver plate, and suitable inscription. Mr. Lincoln had a warm regard for Dr. Smith, whom he afterwards appointed Consul in Dundee, Scotland, where he died.

One of the additions to the church property during this pastorate was a new bell, which was bought by the ladies at an expense of \$1,300. The money was raised at social meetings in the houses, and an entertainment given in the Capitol Building, the present Court House, cleared \$400 for this purpose. The original bell had been cracked, and the trustees allowed the ladies to use it in trade for a new one. The bell was cast in St. Louis, and bears the inscription, "Presented by the Ladies of the First Presbyterian Church." It was

the only piece of property reserved in the sale of the building to St. John's Lutheran Church, and it now hangs in the spire of our present edifice.

During the pastorate of Dr. Smith, 171 members were received, 106 by profession of faith, and 71 by certificate. The benevolent contributions were \$1,876, and congregational expenses \$13,800. The following elders were ordained during Dr. Smith's pastorate: Joseph K. Lewis, Edmund G. Jones, Henry C. Remann, and Dr. John Todd, in 1849; Henry VanHoff, in 1850; Robert Officer and Thomas Lewis, in 1854. Dr. Smith resigned his charge in October, 1856. A special meeting of the Presbytery was called November 1st to consider the resignation. The congregation was cited to appear by commissioners on the 17th of December, when the pastoral relation was dissolved.



INTERIOR OF SECOND BUILDING—THE DRAPED PEW WAS OCCUPIED BY ABRAHAM LINCOLN.

A call for the third pastor, Rev. John H. Brown, D. D., was presented in Presbytery April 3, 1857. It was accepted and shortly after he was installed. Dr. Bergen presided and gave the charge to the people, Rev. H. R. Lewis preached the sermon, Rev. R. V. Dodge delivered the charge to the pastor. Dr. Brown was a man of commanding presence, of pleasing countenance, gentle and genial in manner, exceedingly companionable in social life, strong in courage, decided in conviction, wise in counsel, and was accorded by his contemporaries a place in the very front rank of the preachers of the day. His pastorate was characterized by a strengthening of the church along all lines. The church began to take a high rank in contributing to benevolence. There were large gatherings of members in 1859 and

1864. The disturbing influences of the Civil War were felt in its first two years. Fifteen of the young men of the church left for the scene of strife. Their names are as follows: Henry VanHoff, Fred Sprigg, John C. Sprigg, B. H. Ferguson, Robert I. Ferguson, Fred J. Cotton, Marshall McIntire, John G. Buck, Henry Jayne, Alvin French, John Bergen Lewis, Robert Allen, Andrew Camp, Henry Sanders, Watson Penman. On one occasion, when the sufferings of the soldiers in the field were very great, Dr. Brown came down from the pulpit and in a few minutes raised \$800 for the work of the U. S. Christian Com-

mission. In 1863 and 1864, the church was in a more prosperous condition than ever before. Thomas H. Bergen, William A. Bennett, and Josiah Waddell were ordained elders October 31, 1857, and Dr. Thomas Hening, February 8, 1861. Two hundred and four members were added to the church, 106 by profession and 98 by certificate. \$9,722 were raised for benevolence and \$18,405 for congregational expenses.



REV. JOHN H. BROWN, D. D.

Falling health led to Dr. Brown's resignation in 1864. The matter was brought before the Presbytery June 29th, at which time Dr. Brown stated that in consequence of physical

inability to discharge his duties he had asked the congregation to unite with him in requesting a dissolution of the pastoral relation. The action of the church consenting to a dissolution from a desire for the welfare of their beloved pastor was presented, and the church declared vacant. Dr. Brown was subsequently a pastor in Chicago where he died February 23, 1872, and his remains were interred at Oak Ridge Cemetery.

There was no pastor at the time when the remains of President Lincoln were brought to Springfield for burial. In that solemn hour when the sympathies of the entire world were centered in Springfield, Dr. Henry A. Nelson of St. Louis occupied the pulpit, preaching an eloquent sermon which made a profound impression.

The next minister, Rev. Frederick H. Wines, LL. D., was the first and only pastor ordained at his installation. The theological course of Dr. Wines had been interrupted by the Civil War, in which he served as Chaplain. He was received by the Presbytery of Sangamon as a Licentiate from the Presbytery of New Brunswick, October 2, 1865. A call for his pastoral services was presented by the First Church, and after the usual examination had been sustained,

he was ordained and installed October 29, 1865. In these services Rev. Dr. Bergen presided, Rev. Dr. Brown preached the sermon, Rev. A. Pinkerton delivered the charge to the pastor, and Rev. George W. F. Birch the charge to the people. One of the most striking features of the pastorate of Dr. Wines was the great revival of 1866, conducted by Rev. E. P. Hammond. All the churches of Springfield shared in the fruits of this blessed work. Many of those who have since been most active in our church were led to Christ and brought to confess Him at this time. One hundred members were added to the



REV. F. H. WINES, LL. D.

church during that year, 78 on profession of their faith. There was also much activity in Christian work at this period. A mission school was begun in the northwestern part of the city, near the cemetery. Subsequently services were held in a grove east of the brewery, and in 1868 an octagonal building was erected on the corner of Carpenter and First streets, in which a Sunday-school was conducted successfully for a number of years. The chapel on the corner of Fourteenth and Douglas streets (now Lawrence avenue) was built about this time, and a Sunday-school carried

on efficiently for about thirty years. Several revivals occurred at this place, and many were led to the Saviour. The First Congregational Church was organized about this time. It was made up in part of members of the First Presbyterian Church. In its establishment Dr. Wines took an active and friendly part.

Dr. Wines was led to give up his pastorate, after four years of effective service, by an appeal to accept the position of Secretary of the State Board of Charities, for which he displayed a special fitness in the reorganization of the various institutions for the afflicted in body or mind. The matter presented itself to him as a duty, and when he so presented it to the congregation, they consented to his resignation, and the pastorate was dissolved by the Presbytery June 12, 1869. Including the year of vacancy following the resignation of Dr. Brown, there had been added to the church 168 members, 112 by profession of faith, and 56 by certificate. \$10,836 were contributed to benevolent purposes, and \$15,537 to the support of the church. On the 13th of October, 1867, Richard H. Beach, Christopher C. Brown, William H. Hayden and James P. Bryce were ordained elders.

The fifth pastor was Rev. James A. Reed, D. D. He was received by the Presbytery January 11, 1870, from the Presbytery of Dubuque, and a call presented by the First Church was placed in his hands. The installation took place the first Sabbath of February following at 3 P. M. Rev. W. H. Harsha was appointed to preside and preach the sermon, Rev. J. W. Scott to deliver the charge to the pastor, and Rev. F. H. Wines the charge to the people. Dr. Reed's pastorate was a long and useful one, continuing eighteen years, nearly approaching the length of the first pastorate. After two years' labor in the building on the corner of Third and Washington streets the First Church agreed to take the property and liquidate the indebtedness of



REV. JAMES A. REED, D. D.

the Third Church. About 100 members of that organization were enrolled in the First Church, and a practical consolidation effected which has done much to secure the prosperity of the church. A mission chapel was built at Starne's West Coal Shaft, and a Sunday school maintained for some years. The Woman's Missionary work was organized and made effective in raising funds. The Woman's Foreign Missionary Society was organized May 12, 1871. From the early history of the church there had been a society of Christian women who frequently sent boxes of clothing to Home Missionaries. On June 22, 1882, a Home Missionary Society was organized to support

the special school work of the Presbyterian Church. These societies were subsequently consolidated but have separate treasurers, and make separate offerings. They continue in a highly prosperous condition. Miss Alice Schmucker, a member of the family of Dr. Reed, gave herself to missionary work in the foreign field. Through the agency of the Pastor's Aid Society, a box of clothing has been sent each year to some needy missionary's family. A Young Ladies' Missionary Society was organized December, 1873. After the death of Mrs. Elizabeth J. Brown, who had been a zealous worker in the missionary cause, this organization was called by her name. A children's band known as the Busy Bees was organized a few years later. A Young Men's Society was organized, which became a Young People's Society of Christian Endeavor shortly after that movement was begun.

When the members of the Third Church were enrolled, Mr. James L. Lamb and Mr. John S. Vredenburg, Sr., elders of that church were added to the session. On December 11, 1880, the session was further

enlarged by the addition of Joshua G. Lamb, Roland W. Diller, Daniel C. Brown, Edward P. Beach, John W. Dalbey, George B. Hemenway, Andrew W. Brooks and George White. Dr. A. A. Patteson was added to the session September 14, 1885. Beginning with 1867, the following had served as Deacons for a longer or shorter period. Edward P. Beach, Edwin A. Wilson, S. C. Runyan, John F. Stuart, R. F. Ruth, Frederick W. Sutton, Henry VanHoff, George B. Hemenway, W. A. Turney, William C. Cowgill and Thomas Condell.

In April, 1888, Dr. Reed resigned his charge on account of failing health. The congregation at his request concurred in asking a dissolution of the pastoral relation, which request was granted by the Presbytery April 11, 1888. Dr. Reed's pastorate was a fruitful one. Six hundred and ninety-one members were added to the roll, 328 by profession of faith and 362 by certificate. \$34,418 were contributed to the benevolence of the Presbyterian Church, and \$41,986 to miscellaneous benevolence, much of it to the Y. M. C. A. The congregational expenses, including the debt paid for the Third Church property were \$113,200. Dr. Reed died February 7, 1890, in Chicago. His remains were brought to Springfield for burial.

The present pastor, Rev. Thomas D. Logan, D. D., was called June 29, 1888, and began his labors on the 7th of the following October. He was received by the Presbytery of Springfield from the Presbytery of Erie October 10, at which time the call from the Springfield Church was placed in his hands and accepted. He was installed November 13, 1888. In this service Rev. D. C. Marquis, D. D., LL. D., of Chicago, preached the sermon, Rev. Gerrit Snyder, pastor of the Third Church, delivered the charge to the pastor, and Rev. D. S. Johnson, D. D., pastor of the Second Church, presided and delivered the charge to the people. As the record of the present pastorate is modern history and familiar to all, it is not necessary to dwell upon it at length. With the hearty co-operation of the people, the work has been carried on with encouragement. Alexander Patteson was ordained elder August 11, 1899, with Austin A. Taylor as deacon. The following were ordained deacons, LaRue Vredenburg, Charles F. Mills, Joseph B. Perkins and Samuel H. Gehlman, January 17, 1890. George B. Winston and Harry Allen, January, 1891. In 1890-91, the congregation contributed liberally to the erection of the Third Presbyterian Church, giving about \$4,000 in addition to the lot which was donated by a member of the congregation. In 1892 the Sunday-school room and adjoining class rooms were built and extensive alterations were made in the church building at a cost of about \$7,500. After occupying these buildings for but nine months, by the burning of the adjoining building they were almost entirely destroyed October 19, 1893. They were rebuilt at a

considerable expense beyond the amount of the insurance. At the same time the lot north of the property was acquired. The 3d of the following August, 1894, while workmen were employed in repairing the roof underneath, the building was set on fire, and narrowly escaped entire destruction. This time repairs were made on an extensive scale. The roof was replaced, a paneled-oak ceiling substituted

for the former one of plaster and stucco, and an entirely new action placed in the organ at an expense of \$800. The entire expense of the improvements made at this time was very heavy, but was cheerfully borne by the people. It is an interesting fact that not a single service of church, Sunday-school or prayer meeting was omitted by reason of the injury to the building in either fire, the uninjured parts being used until the damaged portions were restored. The main audience room was reopened January 5, 1895. The tribulations of the church did not end, however, with the restoration of the building. In 1899



REV. T. D. LOGAN, D. D.

it was discovered that some of the important timbers of the spire were defective and must be replaced. This involved the tearing down and rebuilding of 75 feet of the upper part of the spire. The work was of a very difficult and expensive character, costing about \$1,600, but it was substantially done, and bids fair to outlast the present generation. The spire is 183 feet high, two feet higher than before. In 1894 a handsome window in memory of Mrs. McKee Holmes was placed in the church by the graduates of the Bettie Stuart Institute of which she was the principal for many years. On account of its very delicate coloring it was placed in a northern light. Subsequently two other handsome windows were placed on the south side, one in memory of Mr. Benjamin S. Edwards, and the other in memory of Mrs. Sarah Irwin Ferguson, Mrs. Elizabeth Ferguson Bunn, and Mrs. Sarah Bunn Jones, grandmother, mother and daughter, who had been faithful members of this church. In the year 1892-3, the lot on which the mission chapel stood on the corner of Fourteenth street and Lawrence avenue, was sold, and with the proceeds, and other contributions, the building was moved to a lot donated for the purpose on the corner of Capitol and Wheeler avenues in East Springfield, where the Sunday-school is still maintained. It will be replaced with a new building when the growth of that section justifies it. A neighborhood prayer meeting was maintained for a number of years in the homes in the

eastern part of the city. During the present pastorate 530 members have been added to the roll, a number just about equal to the present enrollment, so rapid are the changes constantly going on through removals and death. Of the new members 296 were received by profession of faith and 234 by certificate. There have been \$9,458 contributed to Home Missions; \$13,288 to Foreign Missions; \$12,668 to the other benevolences of the church; \$11,363 to miscellaneous benevolence; a total of \$46,777 for benevolences, and \$88,640 for congregational expenses.

The earlier records of the church have many omissions, and doubtless many names were never recorded; but so far as reported, 2,057 communicants have been enrolled, 1,054 received by profession of faith



INTERIOR OF THE PRESENT BUILDING.

and 1,003 by certificate. The aggregate contributions reported for Home Missions have been \$20,190, for Foreign Missions \$26,875, for the other benevolences of the Presbyterian Church \$40,114, for benevolence outside of the church \$59,942, a total of \$147,121. The congregational expenses were not reported till 1852. Since that time \$240,582 have been raised and expended for the support of the church. The grand total of money reported is \$396,703, and with unreported offerings must be considerably more than \$400,000. The members of the church have contributed liberally to other religious enterprises, and there is hardly a church in town that has not received substantial assistance, in some instances counted by the thousands of dollars.

Figures, however, give but a slight idea of the real work and influence of a church. We are not here to boast of ourselves. We have no disposition to claim an undue share in the religious work that has been prosecuted in Springfield in three-quarters of a century. We rejoice that we have been workers together with our brethren of our own and other denominations, and trust that we have all been workers together with God. If this historical review has the effect of showing to the generations to come the praises of the Lord, and His strength, and the wonderful works that He has done, we feel confident that, trusting in the same Divine power, far more efficient work will be done in the name of the Lord Jesus Christ. To Him be all the glory. Amen!

***Reminiscences of the First Presbyterian Church
Sabbath School.***

By George N. Black, February 1, 1903.

I have discovered, while trying to make up a list of the Superintendents of the First Presbyterian Church Sabbath School, that the records of early Sabbath Schools in Springfield were not as well kept as they are nowadays. All the facts that I have been able to gather about the beginning of the school, and the officers it has had, have come to me from the memories of old Sabbath School teachers, and members of the church. From their recollections, I have learned that among the early Superintendents were Messrs. Ebenezer L. Phelps, Edmund R. Wiley, Henry C. Remann, James Frackelton and Thomas Lewis; but in what particular years most of them held office I cannot tell. I have learned that the school was begun in 1831; that Mr. Phelps was Superintendent from 1832 to 1835; and that Mr. Lewis held the office up to 1864. In regard to the names of the other Superintendents there is a complete blank. In my search for data, I have been offered a good many guesses and surmises, but very little certainty. And the work of compiling this list has reminded me of the toil of the ancient Israelites in Egypt, while laboring at their hard task of "Making bricks without straw." For this reason my report cannot be as full and complete as I had hoped and expected to make it.

The real data begins about the time when the Reverend Frederick Howard Wines became pastor of the First Church. He had been for a year or two accustomed to having a live Sabbath School in Missouri, and determined to make this school a credit to the church. At the close of the Hammond revival in 1866, the church received a large accession of members, new converts and others, and this helped the cherished plans of the pastor, as many of the more earnest among the new members enlisted in the Sabbath School, either as teachers or scholars. The Rev. Mr. Wines himself acted as Superintendent during the years 1865 and 1866. To fit the new teachers for their work, he started a Teacher's Meeting, which was usually very well attended, and did great good by familiarizing the teachers early in the week with the lesson they had to teach on the following Sabbath.

In 1867, Captain William H. Hayden was elected Superintendent, and served very efficiently till 1873. He was succeeded by Mr. Edward P. Beach, who served two years. The Hon. Thomas S. Ridgeway became Superintendent in 1876, and continued in office for two years when he resigned on account of leaving the city. Mr. C. C. Brown was elected in 1878 and served till the close of 1879, when Mr. R. F. Ruth

was chosen and acted from 1880 till 1884. He was succeeded in 1885 by the Rev. Frederick H. Wines, who was unable, by reason of absence from the city, to hold the office longer than one year. Mr. Andrew M. Brooks followed Mr. Wines, and served one year. In 1886 Mr. George B. Hemenway was chosen and acted till 1889, when Mr. LaRue Vredenburg was appointed and served one year, 1890. Mr. George B. Hemenway was elected a second time, and acted till 1895. Mr. John S. Vredenburg was chosen in 1896 and served that year. He was followed by Mr. Isaac R. Diller, who acted till 1899. After Mr. Diller's resignation, Mr. Alfred Booth was appointed to the position, which he still holds very acceptably.

Such is my report, and I am sorry that it is not fuller and perhaps more accurate, but lack of data has prevented me from making it as full as I desired.

But though the report has been made, a little more may be said out of my own recollections. And first, a few words relating to my connection with the school. I acted as Secretary with these various Superintendents from about 1864 to 1885, and kept a fairly good record of the school, showing the attendance of teachers and scholars, the lesson that was read, the hymns that were sung, and the state of the weather. For example, I may read one entry as a sample of the records which I kept. "Jan. 2, 1876. A sunshiny, pleasant morning, but unreasonably warm. Teachers present: Mrs. Kimball, Fondhey, Bryce, Sutton, Griffith, Beveridge, Hemenway, Dalbey, Wines, Henning, Cowgill, Wiley, Cobb, Fisher, Jayne, M. Sutton, J. Spear, Starne, and Chenery, Messrs. Hayden, Beach, D. C. Brown, White, Dalbey, Brooks and Edwards. Prayer was offered by the Superintendent, Mr. Ridgeway, and the school was closed after singing hymn on page 2."

"No one knows but Jesus,
How sinful I have been."

The attendance was: Officers 4. Female teachers 18, male teachers 7. Female scholars 94, male scholars 94. Total 217. (The Centennial New Year's Day was ushered in by the ringing of bells, firing of cannon, etc.)

A record such as this sample was kept all through the years in which I served; but by some misadventure these records were all lost or destroyed at the time of the Sabbath School fire in October, 1893.

In Captain William H. Hayden's Class Books for 1873, I find the names of the following teachers entered: Mrs. Fondhey, Bryce, Sutton, Elizabeth J. Brown, Reed, Brooks, Jacoby, Kimball, Beveridge, Spear, Hudson; Misses Fisher, Cowgill, Spear, Jayne, Sutton, Starne, Chenery, L. Fisher, Schmucker; Messrs. Abeil, Beil, Bryce, Craig, Stuart, Beach, C. C. Brown, D. C. Brown, White, Brooks, Dalbey, and P. B. Price. In looking over this list, and comparing the names of the teachers then with those of today, I find the only names appearing in both lists are those of Mrs. Goyne A. Sutton and Mrs. James P. Bryce,

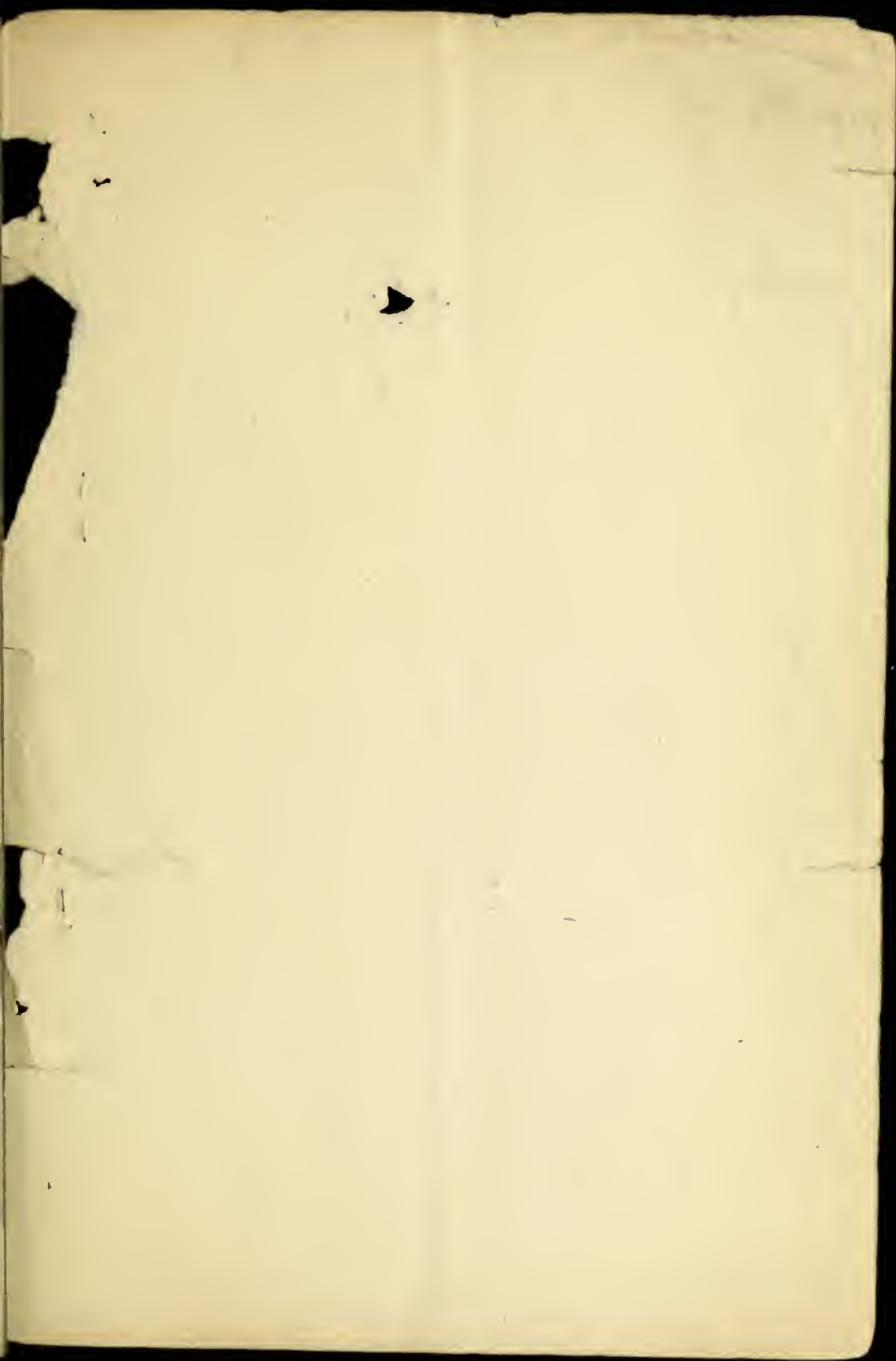
although both Messrs. John W. Dalbey and James P. Bryce are in the school at the present time in the Bible Class.

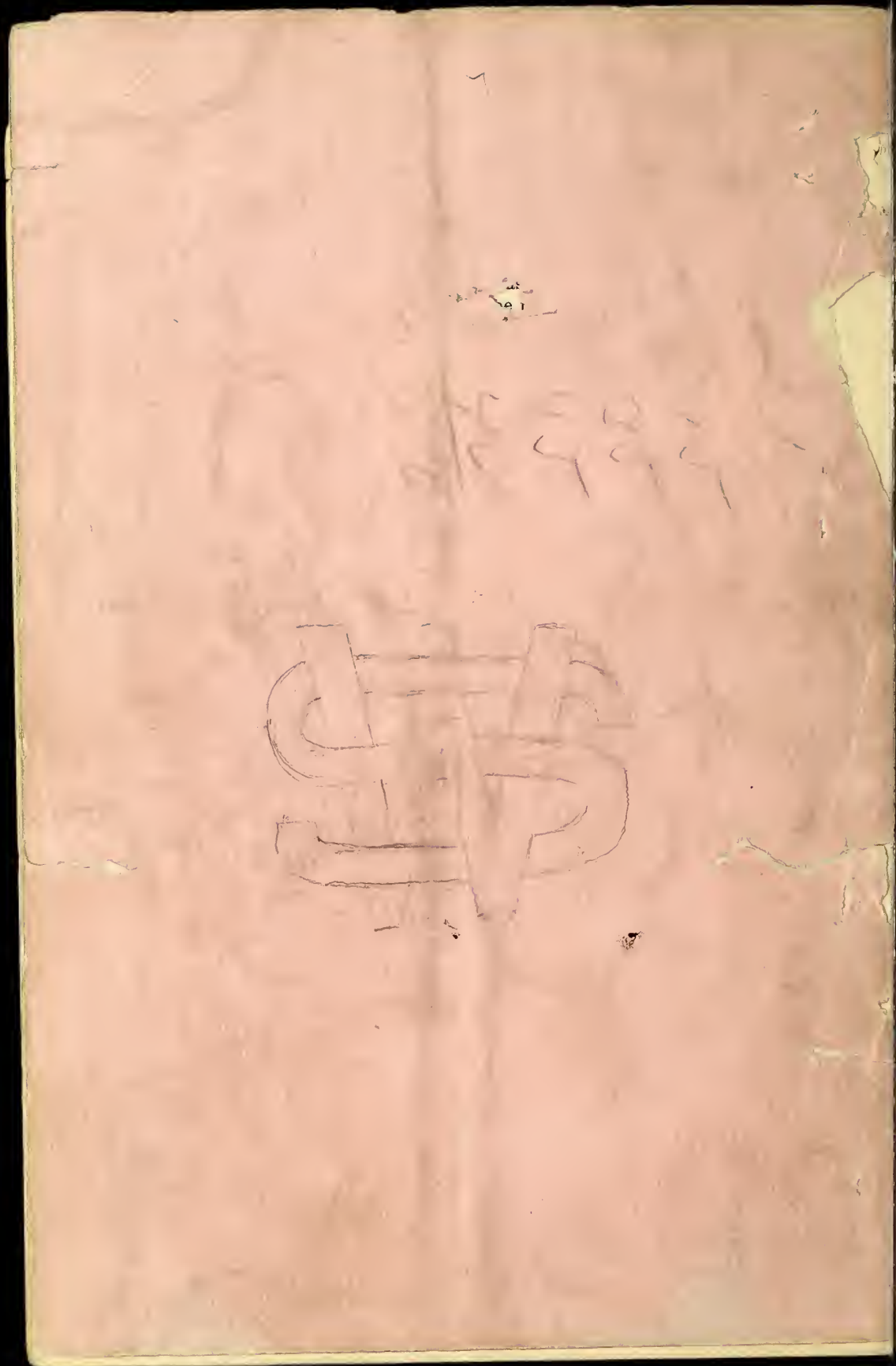
A few other facts may be given from the reminiscences of one of the oldest members of the school. Mrs. Goyn A. Sutton attended the Sabbath School in 1842 while she was visiting friends in Springfield. At that time, Mr. James L. Lamb, the father of Mrs. William J. Black, Mrs. John M. Palmer, Mrs. Gideon B. Brainerd, and Mrs. John C. Lamb, taught the Young Ladies' Bible Class, and among his scholars were two Misses Todd, one of whom afterwards became Mrs. Abraham Lincoln. Other scholars in the school were the future Mrs. John C. Cook, now deceased, and Miss Susan Torrey, now Mrs. Sattley, who is still connected with the school. Mrs. Sutton thinks that Mr. Edmund R. Wiley was Superintendent at that time, but is not quite sure. Her own teacher was Miss Amelia Beach, of that part she is certain.

The Men's Bible Class was taught by Mr. Richard H. Beach from 1861 till 1868, by Mr. James P. Bryce from 1868 till 1898, with the exception of a few years between these dates, when it was taught by Mr. Benjamin S. Edwards and others. Mr. George B. Hemenway has been the leader of the class since 1898.

Before I close I must return to Captain Hayden's Class Book for a few minutes. For the reading of that list of names, written only thirty years ago, brings back to us many tender recollections. Among them we see many who have gone to dwell elsewhere, in other states or climes, but many have "Crossed the Flood," and gone home to be with their Lord and Master, in a brighter and better world than this. Of the dear departed ones I may name Mrs. Anna Maria Spear, Mrs. Mary L. Fondy, Mrs. Cornelia M. Reed, Mrs. Elizabeth J. Brown, Mrs. Eliza J. Jacoby, Mrs. Elizabeth J. Beveridge, Miss Ellen Jayne, Mr. Richard H. Beach, and last of all Mr. Daniel C. Brown. These all died in the faith, and to them, as Milton says, and as they believed,

"Death was the Gate of Life."





Lincoln's Religious Beliefs

Due To Reading Book, Says

Article By Oak Park Man

Conversion of Abraham Lincoln to the principles of Christianity, which made his utterances the standard of ideals for all the world, particularly those which were upheld in the great World war, is made the subject of an article by William E. Barton of Oak Park, Ill., who mentions therein the fact that Lincoln attended the old First Presbyterian church, later St. John's German Lutheran church, which stood at Fourth and Washington streets several years ago.

Possibly few people know that, while Lincoln was never a member of any church, so far as can be ascertained, his attendance at church was regular, and the pew which he occupied, with the original upholstery, stands in the First Presbyterian church at Capitol avenue and Seventh street, with a flag beside it, and is never occupied at church services.

Mr. Barton, who is the author of "The Soul of Abraham Lincoln," "The Paternity of Abraham Lincoln" and other books on the Liberator's life, in this article ascribes Lincoln's conversion to the effect of a book, which he read in search of religious truths.

"It is 'The Christian's Defense,' by James Smith, published in Cincinnati in 1843. I found this book after a long and systematic search through second-hand shops and the attics of libraries, colleges and theological schools from New England to Mississippi.

"The story connected with this book had its start back in 1850, when Edwin Baker Lincoln, second son of Abraham and Mary Lincoln, died at Springfield.

Lincoln Reads Book.

"Funeral services were conducted by Rev. James Smith, pastor of the First Presbyterian church, in the absence of Rev. Charles Dresser, of the Episcopal church, of which Mrs. Lincoln was a member.

"Shortly after, Lincoln, visiting in Lexington, Ky., picked up a thick leather-bound volume called 'The Christian's Defense.' He noted that it was written by the Springfield minister who had so recently come into his home.

"On his return to Springfield Lincoln borrowed a copy of the book from the author, and became deeply interested in it.

"It was the outgrowth of a religious debate between Rev. Mr. Smith and an infidel named Olmstead, at Columbus, Miss. Dr. Smith was a Scotchman who had been a deist. When he was challenged to this debate he took eighteen months to prepare for it.

Arguments Unanswerable.

"He quoted from Volney's 'Ruins' and Paine's 'Age of Reason' and showed himself thoroughly familiar with the literature of the opponents of the Christian religion, and then brought in his refutation.

"Lincoln, in his early manhood, had read Paine and Volney and had been impressed by their teachings. He had never heard their arguments refuted in this manner. He returned the book to Dr. Smith with the statement that he considered his arguments 'unanswerable.'

"It is remarkable that all knowledge of this book perished from Springfield. The fact that there was such a book came out in connection with the Lincoln Centennial celebration in Springfield in 1909.

"The pastor of First Presbyterian church, Dr. T. D. Logan, who died last spring, mentioned it in his celebration address. He had learned about the book from two great-granddaughters of Dr. Smith.

"I journeyed to Springfield, met these ladies and examined the book. I also read Dr. Smith's and other's statements of the affair.

Lincoln Joins Church.

"Among these statements is one written by Ninian W. Edwards, who said that Lincoln had told him: 'I have been reading a work of Dr. Smith on the evidences of Christianity, and have heard him preach and converse on the subject, and am now convinced of the truth of the Christian religion.'

"After Lincoln read the book Mrs. Lincoln left the Episcopal church and joined the First Presbyterian church and Lincoln rented a pew, paying \$50 a year for it.

"After Lincoln became president he learned that Dr. Smith had retired from the active ministry, and wished to return to his own country. He appointed him United States consul to Edinburgh.

"'The Christian's Defense' is printed in two parts, one of 312 pages, the other of 364 pages, and the type is small."



A PREACHER'S BOOK CONVINCED LINCOLN

The Rev. Dr. W. E. Barton, of Oak Park, Ill., has found an old book that changed the religious thinking of Abraham Lincoln. The name of the book was "The Christian's Defence," by James Smith. It was published in Cincinnati in 1843. The book was found after a long and systematic search through second hand shops and the attics of libraries, colleges and theological schools from New England to Mississippi.

Dr. Barton tells the following story of the long missing volume:

"The story connected with this book had its start back in 1850, when Edwin Baker Lincoln, second son of Abraham and Mary Lincoln, died at Springfield, Ill.," said the Rev. Barton. "Funeral services were conducted by the Rev. James Smith, pastor of the First Presbyterian Church, in the absence of the Rev. Charles Dresser of the Episcopal Church, of which Mrs. Lincoln was a member.

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Ninety Years of Service in Springfield

by REV. WALTER R. CREMEANS, D. D.



A paper read at the celebration of the ninetieth anniversary of the organization of the Westminister Presbyterian Church of Springfield, Illinois, May 25, 1925.



Ninety Years of Service in Springfield.

THE story of the ninety years of service of the Westminster Presbyterian Church in Springfield is a most fascinating one. Some are with us tonight whose memories reach back to the former days and who recall the struggles of the church in its earlier years, the loyalty of its members and their heroic service to God and the community. Indeed we have among us tonight some of the direct descendants of the very first members. It is not an easy task for one whose actual knowledge of the church extends only over a few recent years to tell a story that will be satisfying to those whose memory recalls the vivid story of the pioneer years. I shall have to ask the indulgence of those if I do not always give the color to the events that their own memories furnish. This paper is written especially for the younger members of the congregation to give them the advantage of a knowledge of the history of the church to which they now belong, with the belief that it will inspire respect and loyalty on the part of all who bear the burden of the present day. These former members have labored well and we are entering into their labors. I wish in the beginning to express my great indebtedness to the three splendid volumes of the history of the church compiled by the late Mr. Clinton L. Conkling. Without the aid of those volumes the present work would have been quite impossible. It is a noble service among many others that Mr. Conkling rendered to this church. It is to be hoped that all valuable documents and historical papers of the church today and tomorrow may be as carefully and accurately preserved.

It was on the twenty-sixth day of May, 1835 that the Second Presbyterian Church of Springfield, Illinois was organized. At that time thirty members of the Sangamo Presbyterian Church of this city withdrew from that Church and asked the pastor, Rev. John G. Bergen, to organize them into a separate church. The pastor heartily concurred and the new church was received into the Presbytery of Sangamon on June 18 of the same year. Back of this action was a long story and it is to this that we first turn our attention. In the early years of the nineteenth century the "Illinois Country" was the far west and the field to which the missionary societies of the eastern states turned their eyes for evangelization. The Connecticut Missionary Society was organized in 1796 with the purpose in mind of sending missionaries to this far western country. President Dwight of Yale College said about that time to a group of emigrants from Connecticut: "Upon the decision of a few depends the interest of millions in aftertimes. It devolves upon you to lay out the streets and plant the foundations of literature and religion and give shape to the institutions of society." About this time was adopted the "Plan of Union" whereby the missionary work of the Congregational and Presbyterian Churches was combined. According to this plan the church in any community could decide whether it should be organized according to the policy of the Presbyterian or Congregational Church and still receive aid and assistance from the Missionary Society back east.

Interest in the evangelization of the west was developing rapidly in the colleges of New England. At the famous Haystack Prayer-meeting, students of Williams College had banded themselves together for the propagation of the gospel in foreign lands and in the west. One of this group of students,

Samuel J. Mills, accompanied by J. F. Schermerhorn of the Dutch Reformed Church, made a trip to the Illinois country and returned and reported to the Missionary Societies the great need for Presbyterian ministers which they had found in Illinois. About this time a group of students at Yale College had formed a prayer circle in which they prayed definitely for the conversion of certain students. Before this group one Theron Baldwin read a paper on "Individual Effort in the Cause of Christ." This led to the formation of what was known as "The Yale Band" and what was known among them as "The Illinois Association". The membership of this association was as follows: Theron Baldwin, John F. Brooks, Mason Grosvenor, Elisha Jenney, William Kirby, Julian M. Sturtevant, Asa Turner, Romulus Barnes, William Carter, Flavel Bascom, Albert Hale, and Lucian Farnham. Practically all of these men became missionaries later in Illinois, and one of them, Albert Hale, was the second pastor of this church.



First Building

The first Presbyterian minister known to have preached in Springfield was Rev. Elbridge Gerry Howe who came here from Massachusetts in 1825. During that same year Rev. John Milcot Ellis came from New Hampshire to Kaskaskia as a missionary. His chief purpose was to establish an institution of higher learning. He finally settled upon Jacksonville as the site of his institution. This he established as Illinois College in 1828 and in that year he came to Springfield and organized the first Presbyterian church in this city, then a town of several hundred population, housed in some thirty-five log cabins. This was known as the Sangamo Presbyterian Church and at the time of its organization had nineteen members. Its first pastor was Rev. John G. Bergen, referred to above. The town grew very rapidly and the little church grew also. He continued to serve it as stated supply for some six or seven years. When the question of his installation came up it was found that there was a division of opinion, some voting for his installation and some against it. It was this group who opposed his installation who withdrew and asked him to organize them into the Second Presbyterian Church. He was soon afterward installed and from that time the name Sangamo was dropped and though it was not officially ordered it became known as the First Presbyterian Church and continues as such to this day.

Let us turn our attention now to the specific causes which led to this division and the organization of the Second Presbyterian Church. There

were three outstanding causes. The first was the two streams of population which centered in Springfield. The one stream was Puritan and Yankee from New England. His religious feelings were strong and he held tenaciously to them. He was outspoken in his views and believed that religion and liberty should be the dominating forces in his life. The other stream was from the south with the easy going manners and culture of the Cavalier. These two groups came together in the Sangamo Church. Naturally with the emphasis on differences that were everywhere made in those days these two types of people found it difficult to get along together. The second cause of this division was the question of slavery. The people from the south were naturally sympathetic with slavery. They did what they could to bring about the return to their owners of any runaway slaves that might come to Springfield. The people from New England were Abolitionists and just as determined to help get the runaway slaves safely through Springfield and on their way to Canada. Naturally this feeling made it difficult for the two groups to get on well together. The third contributing cause of this division was the religious controversy that was then coming to the front in the Presbyterian Church. This resulted in a division of the denomination into what was called the "Old School" and the "New School." Happily this division was wiped out in the reunion of the two branches in 1869. This same group of people who were mostly New Englanders and anti-slavery men held to the "New School" ideas, while the other group were "Old School". These three factors made the line of cleavage very clear between the two groups in the Sangamo Church. The pastor, Dr. Bergen, belonged to the "Old School" group. The thing that brought the matter to a definite head came in the spring of 1834.

Two members of the "Illinois Association" which sometime before had been organized in Yale College had found their way as missionaries to Springfield. They were Albert Hale and Theron Baldwin. At the invitation of Dr. Bergen they held a revival meeting in Springfield which resulted in a considerable addition to the church. But Albert Hale was an outspoken opponent and enemy of slavery and a follower of the "New School" in theology. So to this revival led by the man who was later to be the faithful pastor of the Second Presbyterian Church for twenty-seven years and a resident of Springfield for twenty more years, is traceable the organization of this church. When the thirty members asked Dr. Bergen to organize them into a separate church it is said that he gladly acceded to their wishes. Shortly after Dr. Bergen was installed pastor of the original church, Rev. Dewey Whitney, then pastor of the Second Presbyterian Church, preaching the sermon. The membership of the Second Church was made up of New Englanders, was the center of anti-slavery activity and was "New School" in theology.

The new church met for a time in the Court House, until they went into the first house of worship of their own. This was a small frame building much like an ordinary country school house. It was located on the east side of Fourth Street, between Adams and Monroe Streets, just south of the alley. Their first minister was Rev. Dewey Whitney. He was installed April 20, 1836. He was a man about forty years of age, well trained, and fully able to do the work that devolved upon him. Under him the church developed rapidly. Soon the house of worship was found to be too small and so in 1837 it was moved across the street to a new lot which had been purchased. The old church was moved to the back of the lot and used for a residence for many years. On the new lot was erected a new

brick building, which for that day was one of the finest church buildings in this section of the state. Its cost was \$14,000, which is said to have been more than the aggregate wealth of the entire congregation. The struggle under the debt which was incurred was a heroic one, but it was finally removed. During the winter of 1839-40, while this building was not yet quite finished it was necessary to find a place for the meeting of the House of Representatives, because the state capital had been removed from Vandalia to Springfield and the new state house was not yet ready. The new building of the Second Church was secured for this purpose. Abraham Lincoln was then a member of the House. The following story of an incident which occurred during that session in the church is interesting, especially in view of some of the tactics used by parties in the legislature today. At



Second Building

this session the Whigs were interested in preventing a sine die adjournment (because they desired to protect the state bank, which had been authorized in 1838 to suspend the specie payment until after the adjournment of the next session of General Assembly) and to this end they sought to break the quorum. All the Whigs walked out, except Abraham Lincoln and Joseph Gillespie, who were left behind to demand a roll call when deemed expedient. A few absent members were brought in by the sergeant-at-arms. Lincoln and Gillespie, perceiving that there would be a quorum if they remained, started to leave; and finding the doors locked Lincoln raised a window and both men jumped out.

The health of the pastor, Rev. Dewey Whitney, had failed and he resigned and removed to New York City in 1839. The congregation now turned to the young man Albert Hale who had held the revival meeting in Springfield in 1834 which had been one of the prime causes of the organ-

ization of the church. When Mr. Hale received the call, he had also in his possession calls for his services from the First Presbyterian Church of Chicago and from the churches of Alton and Quincy. He chose to accept the call from this church and in 1839 began what is without doubt its most notable pastorate. For twenty-seven years he was its pastor. From a struggling congregation of a few souls he built it into one of the strongest and most active of the city. This is not the place for the story of the life and work of Dr. Hale. That has been told well by others and can be read in Mr. Conkling's history. Let me remind you of the beautiful memorial tablet to be found in the narthex of the church. I never tire of reading and re-reading it. "To the glory of God and in loving memory of Reverend Albert Hale, November 23, 1879—January 30, 1891. For twenty-seven years, 1839-1866, Father Hale was pastor of this church and ever bishop of the highways and hedges, a friend of the poor and sorrowing, a preacher of the Lord Jesus Christ. He was loyal to the Union, a friend and counselor of the martyr president. He being dead, yet speaketh."

Of the history of the church from this time to 1910 I shall speak only in briefest outline. The story has been well told in the papers and addresses at the fiftieth anniversary in 1885 and at the seventy-fifth anniversary in 1910. Father Hale resigned in 1866 because he felt that he was too old to carry on the arduous task of the pastorate, though he continued to live in Springfield until the time of his death in 1891. He was followed by Rev. Gilbert H. Robertson, who was called from the Presbyterian Church of Sandwich, Illinois and installed in 1867. His pastorate continued until 1870 when he accepted a call to the Chestnut St. Presbyterian Church of Louisville, Kentucky. It was during his pastorate that the third house of worship was erected at the corner of Fourth and Monroe Streets. The cost was \$80,000. It was a handsome and commodious structure. But when the building was completed it was found that the congregation would have to bear a debt of some \$30,000. The story of the terrific struggle to pay that debt in times of financial depression is very clear in the memory of some who are in this room tonight.

The next pastor was Rev. Charles D. Shaw, who came from the Central Presbyterian Church of Wilmington, Delaware. He was installed in 1872 and resigned in 1874 to return to the Second Presbyterian Church of Paterson, N. J., where he had formerly been pastor. He remained pastor of that church for over thirty years and was very successful.

He was followed by Rev. George H. Fullerton who was installed in 1875 and remained until 1879 when he was called to return to a church which he had formerly served, the Walnut Hills Church of Cincinnati, Ohio. Dr. Fullerton proved a man for the Kingdom at that time in the Second Church. They were struggling under a very heavy burden of debt and under his leadership, through almost incredible heroism and sacrifice, they succeeded in saving the building from forced sale to satisfy their creditors.

The next pastor was Rev. Loyal J. Hays. He came from the Presbyterian Church of Berkeley, California. He was installed in 1879 and after a short pastorate, resigned in 1881 and accepted a call to the First Presbyterian Church of Crawfordsville, Indiana.

The next pastor was Rev. David S. Johnson who came in 1881 from the Hyde Park Presbyterian Church of Chicago. He too, was a man sent from God for a great task. There were dissensions in the church and a peace-

maker and leader of strong Christian personality was needed. Dr. Johnson had these requirements and for fourteen years he led the Second Church through a great period of growth and usefulness. Both numerically and spiritually as well as financially the church grew and spread its influence far and wide.

The next pastor was Rev. Dwight C. Hanna who was called in 1896 from the Presbyterian Church of Carthage, Mo. He remained in the Second Church until 1899 when he accepted a call to the Leverington Presbyterian



Third Building

Church of Roxborough, a suburb of Philadelphia, Pa. He remained there for more than twenty years and built up a great church. He is now pastor of the Presbyterian Church of Gilbertsville, N. Y., a delightful little village in the Catskills.

In 1900 Rev. W. Francis Irwin was called from the Kenwood Church of Chicago. He was a strong leader and a great preacher. The church thrived under his ministry. During his pastorate the congregation decided to sell its property at the corner of Fourth and Monroe Streets and seek a better location because the noise of the railroad trains and street cars at times made quiet worship impossible. The property was sold in 1905 for \$80,000. The present location at Walnut and Edwards Streets was purchased and the congregation proceeded to erect a new church. They gave possession of the

old building during the same year and were without a home for about two years. Part of that time they worshipped in the Central Baptist Church and part of the time in the First Presbyterian Church. A building committee composed of Clinton L. Conkling, John J. Brinkerhoff and John H. Lloyd was appointed. After studying the needs of the church and various types of church architecture they finally decided on the plan of the present building. The architects were Cram, Goodhue and Ferguson of Boston. They have built many of the finest churches in America and while this is not one of their most expensive buildings it is regarded by many who have visited the churches throughout this country and Europe as one of the most worshipful and satisfying temples of worship that they have ever seen. Before the completion of the present building Mr. Irwin received a call from the Fourth Ave. Presbyterian Church of Louisville, Kentucky and he was led to accept it, leaving this church in 1906.

The church, then without a pastor or building, set out to find a pastor. They were led to call Rev. Adelbert P. Higley, who was pastor of the First Presbyterian Church of Sandusky, Ohio. He came to this church in November 1906. He was then in the vigor of young manhood. He possessed a rarely charming personality, was a fine student and an eloquent speaker. He soon captured the hearts of the people of the church and the city and from the very beginning of his pastorate was one of the most popular pastors of the city. The church was still holding its services in the First Presbyterian Church at four o'clock on Sunday afternoons. On May 26 of the following year the Parish House of the new building was completed sufficiently for the church to hold its regular services in it. In March of 1908 the church was dedicated and Mr. Higley was installed. The splendid new building, the ability of the new pastor and the fine enthusiasm of the congregation caused it to push forward at once and the church entered on a new stage of its history. About the time of the coming of Mr. Higley to Springfield the Presbyterian Brotherhood movement was coming to the front in the denomination. Mr. Higley was a man's man and at once the men's work of the church developed in a marvelous way. He organized the Immanuel Chapter of the Brotherhood and it soon took a foremost place in the church and city. In 1909 came the famous Tabernacle meetings under the leadership of Rev. William A. Sunday. The church took a leading part in the meetings and at the close received the largest accessions to its membership in its history. On three successive Sundays following this meeting 321 persons were received into the membership. In 1912 Mr. Higley accepted a call to the First Presbyterian Church of Troy, N. Y. The bulletin has the following interesting figures on the last Sunday of his ministry here.

FROM NOVEMBER 18th 1906 to JANUARY 21, 1912.

In 1906 the church had 539 members; in 1911, 950.

In 1906 the Sunday School had 166 members; in 1911 400.

In 1906 the church had 8 elders; in 1911, 16.

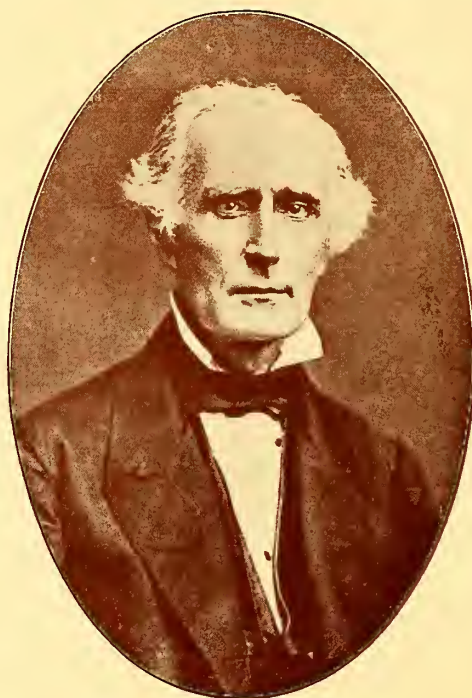
In 1906 the congregation expenses were \$4,807; in 1911, \$13,883.

In 1906 the contribution to Home Missions was \$511; in 1911, \$1,185.

In 1906 the contribution to Foreign Missions was \$521; in 1911, \$623.

In June of the year 1912 the congregation called the Rev. George T. Gunter, who was then pastor of the First Presbyterian Church of Kokomo, Indiana. Dr. Gunter was a man of fine spiritual life, with the pastor's instinct, and with the steady, constructive type of mind that the church needed. He took the large congregation and welded it and fused it into a strong

working organization. The Immanuel Chapter of the Brotherhood continued its splendid activity assisting the new pastor in many good works. In addition to the strong emphasis which Dr. Gunter made in men's work the other noticeable emphasis in his pastorate was in temperance and in the active support of the Anti-Saloon League. The great prohibition movement was at the height of its activity then and the old traditions of the church as a supporter of the cause of temperance were fully maintained. The church grew rapidly in every department during the five years of this pastorate. After five years of splendid service Dr. Gunter received a call from the Westminster Presbyterian Church of Seattle, Washington and after some deliberation decided to accept it. He preached his farewell sermon on Sunday,



Rev. Albert Hale, D.D.

November 25, 1917. The bulletin of that day gives the following interesting figures: 460 persons were received into the church during that period, 1912-1917. Contributions to Home Missions had increased from \$783 in 1912 to \$2,885 in 1917. For Foreign Missions from \$1,034 in 1912 to \$1,134 in 1917.

In April 1918 the congregation called as their pastor the Rev. S. Willis McFadden, D. D. who was then pastor of the Knoxville Presbyterian Church of Pittsburgh, Pa. He began his work shortly afterward. The nation had been engaged for some time in the great World War and naturally the work of the church was much affected by it. Prior to the going of Dr. Gunter many of the young men of the congregation had volunteered for service in the war. Before its close seventy-eight men and women from the congregation were in service of some kind. The splendid bronze tablet in the rear of the church auditorium is a permanent memorial expressing the affection and appreciation of the church. The following figures

summarize the types of service rendered. Our church was represented in all branches of the service as follows: 11 in the navy, including one woman, who was a yeowoman; 5 in the air service; 4 nurses; 3 Y. M. C. A. workers; 49 in the army, including 29 in the infantry; 9 in the artillery; 1 in the radio service; 6 engineers; 1 in the cavalry; 3 in the medical corps; 2 in the signal corps; 17 commissioned officers; 1 major-general, 1 colonel, 1 major, 4 captains, 10 lieutenants, 18 non-commissioned officers. Although at least thirty-five of these people saw actual service at the front there were no fatalities among them and only two were wounded.

Another notable emphasis in the pastorate of Dr. McFadden was the increase in the finances of the church. It was at the time of the launching of the New Era Movement of the Presbyterian Church and the members of this church as well as of the other churches got a new vision of their stewardship and the benevolences of the church were largely increased. The other thing which I would mention in connection with Dr. McFadden's pastorate was the change in the corporate name of the church from the Second Presbyterian Church to the Westminster Presbyterian Church. For some years the matter had been discussed privately and publicly. Many felt that a mere numeral was not a sufficient name for a church that was doing the type of work this church was doing and that something more distinctive and expressive should be given it. Others whose memories ran back through the years of splendid service of the Second Church felt greatly attached to the name but finally at a congregational meeting in April 1919 the name was officially changed. In 1921 Dr. McFadden received a call from the First Presbyterian Church of Peckskill, New York, and closed his work with this church in April of that year.

In July of 1921, the present pastor, Rev. Walter R. Cremeans, was called. He was then pastor of the First Presbyterian Church of Greeley, Colorado. During this pastorate a new manse, representing the expenditure of \$20,000, has been erected on the lot next west of the church. As the emphasis of Dr. Higley was on Men's work, of Dr. Gunter on Men's work and Temperance and of Dr. McFadden on Benevolence, so the emphasis perhaps most noticeable in the present pastorate is on Young People's work. In the three years and nine months of this pastorate, 319 new members have been added to the roll of the church.

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God:
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.



Lincoln's Conversion

ALMOST every biographer of Abraham Lincoln has been bewildered over the contrast between the man who occupied the presidential chair during the years 1861 to 1865, and the man who lived in Springfield, Ill., for the preceding twenty-four years. The lofty heights of the Gettysburg Address and of the second inaugural, and the unquestioned habits of worship and devotional life in his last years, are in contrast with apparent exclusive political aims and oftentimes indifferent attitudes concerning religion or idealism in earlier years. The honesty of Lincoln is unquestioned throughout his life. His sympathy with the weak and the unfortunate always was one of his finest qualities. Somehow during his years at Springfield he did not impress the community or even his most intimate associates with those qualities which seemed to shine so brightly during the period of his presidential responsibilities. It is a strange fact that, both when he ran for senator and for the presidency, the communities in or near his residence did not give him majorities. It was a regret from his own lips that twenty out of twenty-three ministers in Springfield were against him for President.

No biographer seems to have given this contrast between Springfield and Washington so much attention as the late Albert J. Beveridge, who had completed two volumes only of his biography of Lincoln when death caused his pen to fall. These volumes closed with the Lincoln-Douglass debates. Already Mr. Beveridge had sensed the difference between the man of Washington and the man of Springfield. At one time he wrote that there was not one glimmer in his life, before his Cooper Union speech, which suggested the radiance of his last years. At another time he wrote concerning his bewilderment over the mythical and the real Lincoln. He could not understand how the Lincoln of youth, early and middle manhood, could become the Lincoln of the second inaugural.

Lincoln habitually was reserved and cautious; particularly so concerning statements about his personal religious life. Even his closest friends, his neighbors, and his lawyer companions on the judicial circuit had little, if any, knowledge of his religious faiths or feelings. For the first forty years of his life he attended church but little. No record is known of church attendance while he was a Congressman at Washington. During the first year of his residence in Springfield he never went to church. He was twenty-eight years old before he lived in any community that had regular religious services. He was over forty years of age before he attended church with any regularity. He passed through phases of indifference, doubt, and criticism concerning the Christian faith.

The evidence is strong, however, that Lincoln later had certain experiences which wrought an utter change in his attitude toward religious fundamentals.

During a series of revival meetings in the First Presbyterian Church of Springfield, Ill., early in the year 1852, Mr. and Mrs. Lincoln frequently attended and showed increasing interest. It is indisputable that during that period Mr. Lincoln gave unusual attention to matters of the Christian faith. Mrs. Lincoln, who had been baptized and confirmed in the Protestant Episcopal Church at the age of twelve years, united with the Presbyterian Church, where the meetings had been held, on Sunday, April 13, 1852. The pastor, James Smith, and others, expected Mr. Lincoln to join the church at the same time, but he was absent in Detroit, Mich., on legal business. He never united with any Church.

During his life at Washington a pronounced change was evident in his concern over religious matters. The first Thanksgiving proclamation for victories, April 10, 1862; the Emancipation Proclamation on September 22, 1862; and the second inaugural are but three examples of written documents which show religious reverence, personal intimacy with the Bible, prayer and dependence upon and an attitude of trust in God, which are in great contrast with the earlier Illinois indifference or repression. The Lincoln who appears in Washington is a definitely religious man.

Trustworthy evidence is available that more than once he stated that he had made covenants with God. Especially is this true of the battle of Gettysburg and of the Emancipation Proclamation. His attendance upon church services, upon prayer occasions, and his requests for prayer were well-known facts in Washington. The experience of sorrow which came to the White House on February 20, 1862, in the death of the twelve-year-old son, William Wallace, stirred to the depths the heart of Abraham Lincoln. From that well of grief he drew the water of divine consolation and faith. A study of all testimonies and a testing by Jesus' standard—"By their fruits ye shall know them"—will give sufficient basis for the belief that Abraham Lincoln, after he became President, probably during the year 1862, passed through an experience or experiences which in broad meaning could have been called conversion. Few, if any, Presidents, whatever their church affiliations, have shown a Christlike spirit so well as Abraham Lincoln.

February 8, 1934

1827-1927

Westminster
Presbyterian
Church

Springfield,

Illinois

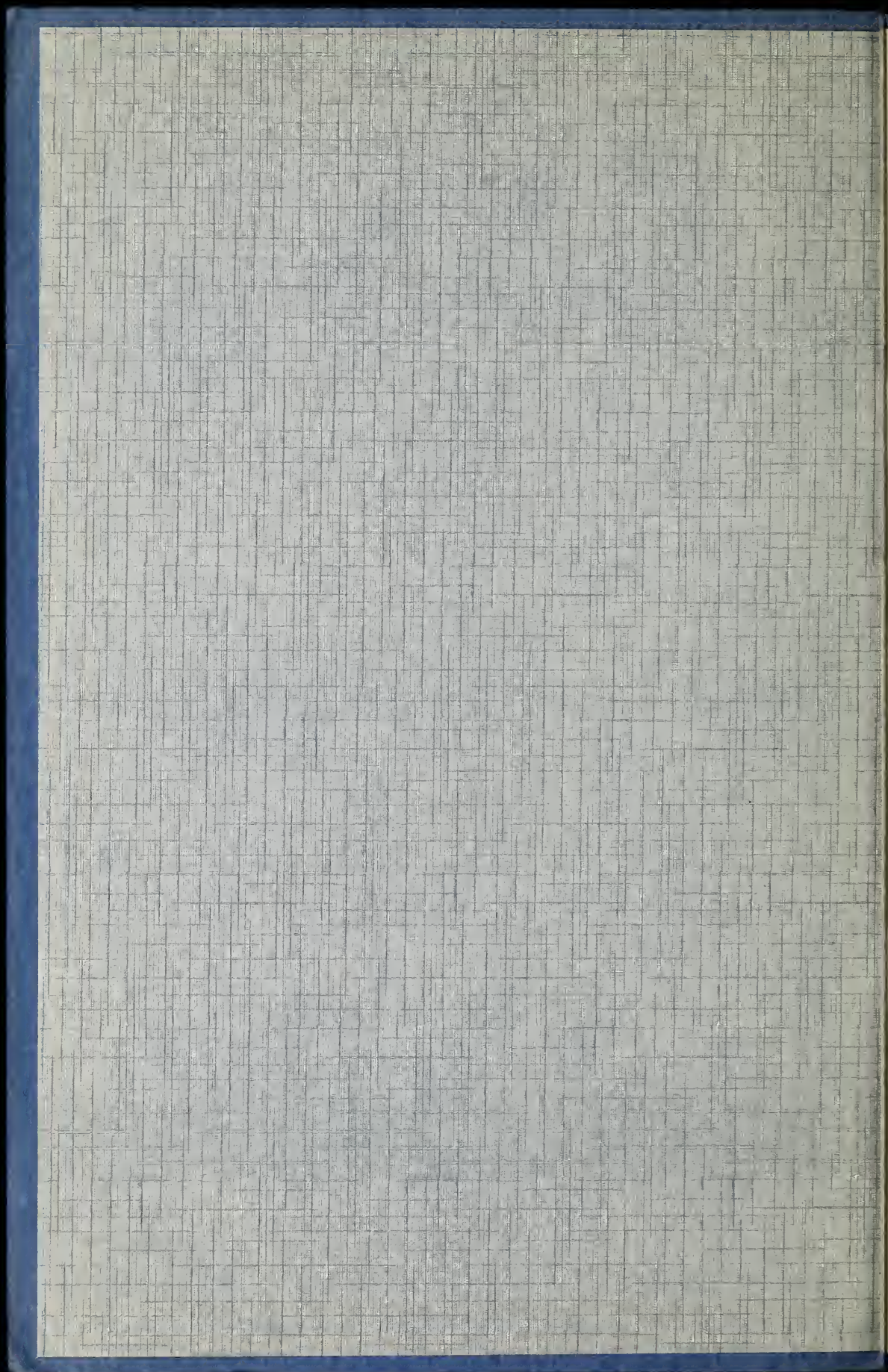
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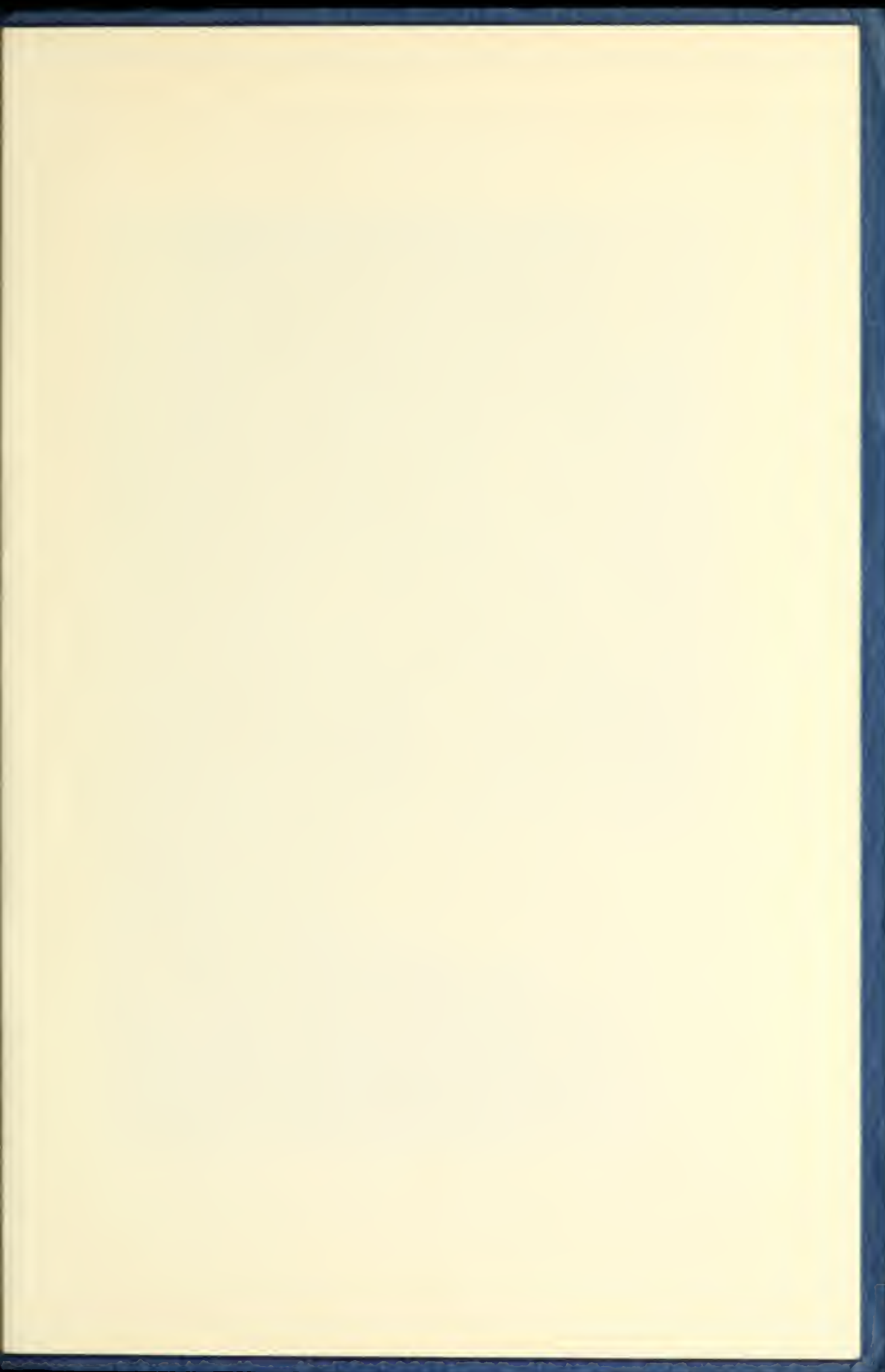
Anniversary













THE CHURCH BEAUTIFUL

1835

1935

Our Hundred Years of Service



Souvenir Program

of the

Centennial Celebration

Westminster Presbyterian Church

Springfield, Illinois

Centennial Committers

PORTER PADDOCK, CHAIRMAN

GENERAL

Mrs. Edward Levanius	Mrs. Bryant Hadley	Dr. T. J. Knudson
Mrs. Annie Fowler	John H. Ruckel	D. H. Irwin
Rev. Walter R. Cremeans, D. D.		

ATTENDANCE

John H. Ruckel	Mrs. Josephine Matlock	Miss Helen Strickland
Dr. T. J. Knudson	Miss Laura Fisher	

BANQUET

Mrs. Edw. Levanius	Mrs. R. B. Kyle	Mrs. Raymond Wood
Mrs. Russell James	Mrs. A. S. Mitchell	Mrs. D. J. Wright
Miss Ida Cooper	Mrs. Ralph W. French	Mrs. Charles Kincaid
Miss Gertrude McTaggart		Mrs. W. W. Hill

AULD LANG SYNE TEA

Mrs. Walter R. Cremeans	Mrs. B. F. Hunt	Mrs. William J. Butler
Mrs. John G. Ruckel	Mrs. William M. Montgomery	Mrs. Emma Montgomery

PUBLICITY AND PROGRAM

Porter Paddock	R. F. Butts
Dr. Walter R. Cremeans	Fred K. Lawson

CHURCH SCHOOL PROGRAM

Miss Gladys Coffin	Miss Helen Coffin	George Withey
Jerome R. Finkle	Miss Alice Keeler	
Walter G. Printy	Mrs. Alice Kagy	

YOUNG PEOPLE'S TEA

Forrest Mohler	Ruth Kincaid	Mrs. Walter Reid
Betty Scaife	Vivian McCall	Russell M. James
Jean Surratt	Dr. Lewis E. Wood	Karl Shafer

MUSIC

Mr. Arthur H. Gottschalk	Miss Sarah Stout	Harry J. Maher
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DECORATIONS

Mrs. O. J. DeSale	Mrs. Wm. M. Montgomery
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HISTORICAL DRAMA

Mrs. Bryant E. Hadley	Miss Gladys Coffin
Mrs. Annie Fowler	William Dodd Chenery

HISTORICAL DISPLAY

Mrs. Arthur Gottschalk	Mrs. Mary Edith Kable	Miss Kate Taylor
Mrs. D. M. Tilson	Caldwell	

[Four]

Centennial Program

SUNDAY, MAY 19

(*Presbytery of Springfield Day*)

10:45 A.M.—Sermon by Rev. William Chalmers Covert, D.D., LL.D., Philadelphia, Pa., Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

3:30 P.M.—Unveiling of the Conkling Memorial Window, Gift of Mrs. John S. McCormick, Pittsburgh, Pa., in memory of her parents, Mr. and Mrs. Clinton L. Conkling.

ADDRESS—Dr. Covert.

ADDRESS—Rev. Adelbert P. Higley, D.D., Pastor of Calvary Presbyterian Church, Cleveland, Ohio. Pastor of this church, 1907-1911. (The churches of the Presbytery of Springfield have been especially invited to this service.)

6:00 P.M.—Fellowship Tea in charge of Young People. History of the Christian Endeavor Society. Speaker, Miss Annabelle Galt, member of the first society of this church and for many years a missionary in Siam.

MONDAY, MAY 20

8:00 P.M.—Historical Drama, portraying the story of the Church from the beginning to the present.

WEDNESDAY, MAY 22

6:30 P.M.—Fellowship Dinner. A program of reminiscences by former pastors, older members, and reading of letters and greetings from missionaries and non-resident members. Guest of honor, Rev. Dwight C. Hanna, D.D., pastor of this church, 1896-1899.

THURSDAY, MAY 23

3:00 P.M.-5:00 P.M.—Auld Lang Syne Tea, under the auspices of the ladies' organizations of the church.

FRIDAY, MAY 24

6:30 P.M.—Centennial Banquet.

Historical Paper—Dr. Cremeans.

ADDRESS—Rev. George T. Gunter, D.D., Pastor of the First Presbyterian Church, Everett, Washington. Pastor of this church, 1912-1917.

SUNDAY, MAY 26

(*Springfield Day*)

9:30 A.M.—Historical Program in the Church School.

10:45 A.M.—The Strawbridge Sermon. Rev. S. Willis McFadden, D.D., Pastor of the Community Presbyterian Church, Del Ray Beach, Florida. Pastor of this church, 1918-1921.

3:30 P.M.—Fellowship Communion Service.

ADDRESS—Dr. Gunter.

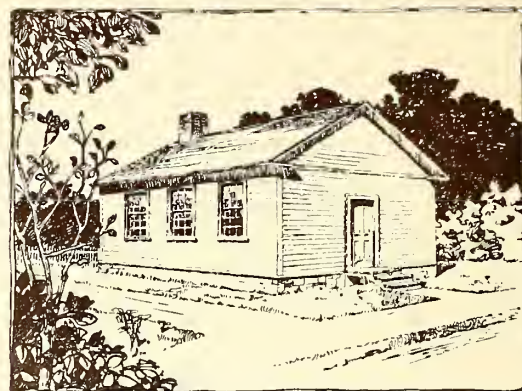
(The churches of Springfield have been invited to attend this service and various ministers will assist in the service.)

[Over]

Former Buildings of Our Church

FIRST BUILDING

1836—1839



1839-1870



SECOND BUILDING

1839—1870

THIRD BUILDING

1871—1907



[Six]

Historical

THE Second Presbyterian Church of Springfield, Illinois, was organized May 26, 1835. The causes leading up to this action may be briefly stated. There were two groups of people who constituted the early population of Springfield. One group came from the South, Kentucky, Tennessee, and Virginia. Many of them were staunch Presbyterians of Scotch and Scotch-Irish antecedents. They had come from the background of slavery and they had the polished and easy-going social liberalism of the south, while theologically they were very conservative. The other group came from New England and New York. They were Puritans by temperament with a very strict social conservatism. Theologically they were liberal, as liberalism was then defined. In addition to this they were radical and outspoken abolitionists, and unrelenting in their attitude toward human slavery. Among this second group were many Congregationalists. Under the "Plan of Union" missionary work was carried on jointly by the Presbyterian and Congregational churches, and local churches decided whether they would attach themselves to the Presbyterian or Congregational denomination. These two groups joined in the organization of the Sangamo (First) Presbyterian Church in January, 1828. But the differences between them were too great to permit them to live together in peace. Among other differences there seemed to exist some conflicts of opinion between the northern group and Dr. John G. Bergen who was the stated supply of the church so that they could not agree to his installation as pastor. On the Session book of the Sangamo Presbyterian Church under date of May 26, 1835, it is recorded that "Ebenezer S. Phelps, Samuel Reed, elders, and twenty-eight members requested letters of dismission and requested Dr. Bergen to officiate and organize the church, to which Dr. Bergen cordially assented." Mr. Clinton L. Conkling, for fifty years an elder of the Second Presbyterian Church, wrote in his history of the church, "Thus out of the slavery question, theological antagonisms, the eccentricities of the pastor and perhaps temperamental differences, arose a division among the members of the church."

Perhaps the theological question was the greatest factor in this division for when the Presbyterian Church divided into Old School and New School in 1837 the Sangamo (First) Church affiliated with the Old School branch and the Second Church affiliated with the New School branch. This breach was healed when the Old School and New School churches reunited

[Seven]

in 1869 and the two local churches became members of the same Presbytery and have since that time always worked together in the utmost harmony.

In the month of January, 1867, fifty-five persons were dismissed from this church to form the First Congregational Church of Springfield. Mr. John H. Piper, in an article in the Journal of the Illinois State Historical Society, April-July, 1923, says, "These were not malcontent Presbyterians, seceding from a church with which they had become dissatisfied, but Congregationalists, who had affiliated with the Presbyterian Church because there was none here of their own denomination."

The church has had thirteen pastors. Their pictures and terms of service are shown immediately following this brief sketch. The most notable of these pastorates was that of Reverend Albert Hale, who served for a period of twenty-seven years. A fitting memorial tablet commemorating this distinguished service has been placed in the narthex of the church.

The church has had four buildings. The congregation first worshipped in the County Court House. The first building was a frame structure located in the middle of the block on the east side of Fourth Street, between Adams and Monroe Streets. The second building, dedicated in 1840, was located just across Fourth Street in the same block. This was built of brick and was for its day, a very imposing and commodious structure. It was in this building that the House of Representatives of the Illinois Legislature held its sessions in the winter of 1839-40, before the first State House was finished. A bronze tablet marks the location of this building. The third house of worship was located on the northwest corner of Fourth and Monroe Streets and dedicated in 1871. In this building were held the sessions of the Illinois House of Representatives in the spring of 1871 while the present State House was being built. The present beautiful church was dedicated in 1908. The architects were Cram, Goodhue and Ferguson, of Boston. It is pronounced by competent critics to be one of the most perfect pieces of adapted gothic church architecture in America.

At a meeting of the congregation April 9, 1919, the name of the church was changed from the Second Presbyterian Church to the Westminster Presbyterian Church.

The Succession of Ministers



REV. DEWEY WHITNEY
1836—1839



REV. ALBERT HALE
1839—1866

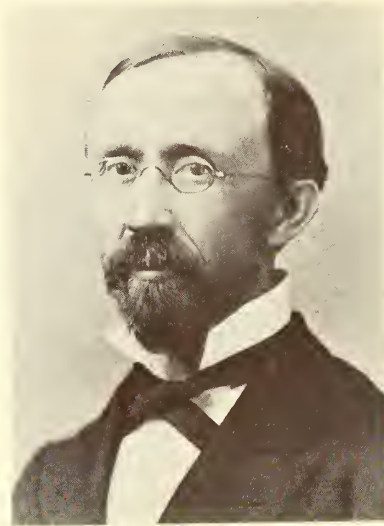


GILBERT H. ROBERTSON, D.D.
1867—1871



CHARLES D. SHAW, D.D.
1872—1874

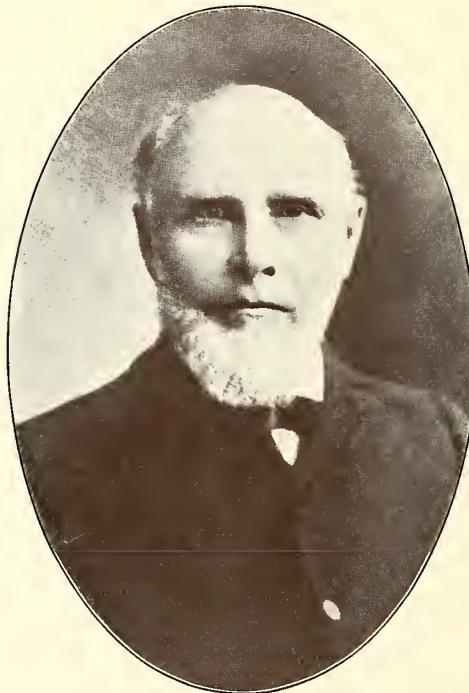
The Succession of Ministers



GEORGE A. FULLERTON, D.D.
1875—1879



REV. LOYAL Y. HAYS
1880—1881



DAVID S. JOHNSON, D.D.
1881—1895



REV. DWIGHT C. HANNA
1896—1899

[Ten]

The Succession of Ministers



W. FRANCIS IRWIN, D.D.
1900—1906



ADELBERT P. HIGLEY, D.D.
1907—1911



GEORGE T. GUNTER, D.D.
1912—1917



S. WILLIS McFADDEN, D.D.
1918—1921

[Higley]

Today's Ministry



Rev. Walter R. Cremeans, D.D., became pastor of the church in 1921. During his pastorate he has been Moderator of the Synod of Illinois (1928) and is at the present time President of the Illinois Church Council. He has been active in the life of the city and has held many positions of leadership in the civic, social, and religious life of the city and state.

WALTER R. CREMEANS, D.D.
1921—

Bess Davis Cremeans, "The Lovely Mistress of the Manse," has been teacher of the Mothers' Class for twelve years. At present she is a Director of the Y. W. C. A. and Chairman of the Women's Division of the Springfield Council of Churches.



MRS. WALTER R. CREMEANS

[Twelve]

Religious Education

Miss Gladys Coffin became Director of Religious Education in January, 1922, and still occupies that office. She is a recognized leader of Young People's work in the city. She has held many positions of leadership in Religious Education in the city and state, both in her own denomination and in interdenominational activities.



MISS GLADYS COFFIN
Director of Religious Education



REV. THOMAS J. OWENS

In 1916 Rev. Thomas J. Owens became Assistant Minister and Financial Secretary of the church. He was followed by Miss Jessie Weiler in 1919. Her position was Church and Financial Secretary. She was followed by Mrs. J. Stanley Mitchell in 1921. With the beginning of Dr. Cremeans' Pastorate Mr. David J. Wright became Financial Secretary and Miss Coffin was made Director of Religious Education.

Memorials in the Church

Tablet commemorating the ministry of Rev. Albert Hale.

Window in memory of Mr. and Mrs. James C. Conkling, by Mr. Clinton L. Conkling.

Window in memory of Mr. Clinton L. Conkling, by Mrs. Georgiana Barrell Conkling.

Baptismal Font in memory of Mrs. R. B. Zimmerman, by Mrs. Lizzie Zimmerman Smith.

Communion Table, Miss Alice Conkling.

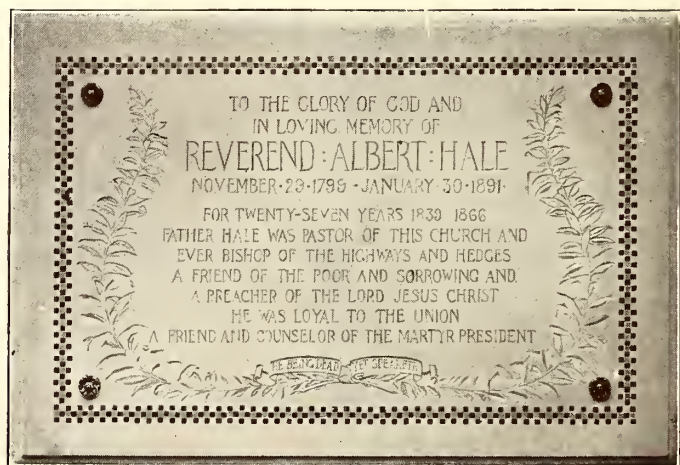
Pulpit, William Dodd Chenery.

Chancel Stalls, Robert Todd Lincoln.

War Service Tablet.

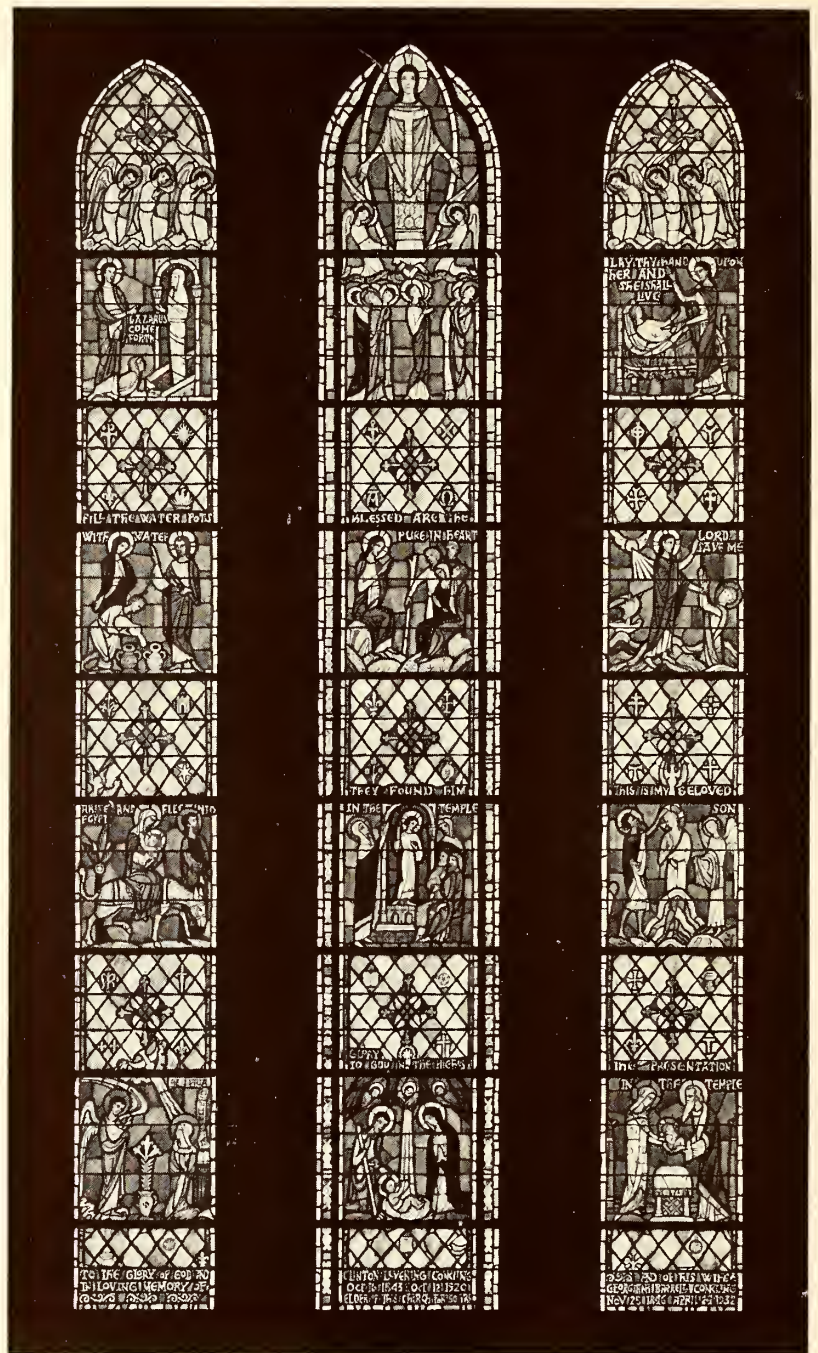
Narthex Table and Benches, in memory of Mr. Burke Vancil, by Mrs. Burke Vancil.

Christian Flag in memory of Mrs. Porter Paddock, by Gleaners Missionary Society.



The Succession of Elders

E. S. Phelps	1835	Porter Paddock	1915
Samuel Reid	1835	Geo. L. Harnsberger	1920
Thomas Moffatt	1835	C. E. Knapp	1920
Joseph Thayer	1835	Edw. Levanus	1920
John B. Watson	1836	David J. Wright	1922
Charles Welles	1849	Victor J. Ryan	1923
E. B. Hawley	1849	Eugene E. Bone	1923
Roswell P. Abel	1858	A. S. Mitchell	1924
Bishop Seeley	1858	J. H. Mulford	1925
James C. Conkling	1858	C. McWilliams	1925
F. G. Wilson	1870	B. F. Hunt	1926
Adam Johnson	1870	Homer D. McLaren	1926
George M. Brinkerhoff	1870	R. L. Conn	1927
Clinton L. Conkling	1870	Jay G. Mitchell	1928
William B. Baker	1873	W. E. Turner	1928
Robert Smillie	1878	Edw. F. Hall	1929
R. B. Zimmerman	1883	D. H. Irwin	1929
James S. Francis	1883	Wm. V. McIntire	1929
Charles G. Gray	1883	Harry H. Coe	1930
Robert S. Hill	1885	Fred K. Lawson	1930
M. S. Kimball	1889	Walter G. Printy	1930
William Schermerhorn	1901	A. J. Surratt	1930
William Montgomery	1901	Dr. G. J. Krotzsch	1931
John J. Brinkerhoff	1907	R. T. Seafie	1931
Dr. Frederick H. Bowman	1908	F. C. Goodwin	1931
H. Y. Pollock	1908	F. R. McKinnie	1932
George W. Wright	1908	G. R. Stout	1932
David G. Campbell	1909	Ernest C. Wright	1933
Howard T. Hicks	1909	Arthur H. Gottschalk	1933
E. R. Ulrich	1909	Jerome R. Finkle	1933
John H. Ruckel	1909	C. H. Watts	1934
F. M. Legg	1909	Dr. E. C. Bartels	1935
L. E. Frost	1909	Harold V. Welch	1935
John D. Haworth	1911	John C. Gannon	1935
Dr. T. J. Knudson	1915		



THE CONKLING MEMORIAL WINDOW

Description of The Conkling Memorial Window

Designed and made by REYNOLDS, FRANCIS AND ROHNSTOCK, Boston, Mass.

CRAM AND FERGUSON, Boston—Architects of the Church

The Gift

of

MRS. JOHN S. McCORMICK, PITTSBURGH, PENNSYLVANIA.

Daughter of Mr. and Mrs. Clinton L. Conkling

DESIGN

The design of the stained glass takes the form of twelve medallions containing figure subjects in full color on a background of grisaille or diamond quarry work.

The central lancet, being wider than the two side ones, has a simple border.

All the medallions are uniform in size except the top one in the central lancet containing the Ascension. This, the climax of the entire scheme of subjects and the focal point of the whole composition, is emphasized both in scale and color. Added emphasis is given by the groups of adoring angels at the tops of the two side lancets. The rhythmical lines of these kneeling figures inevitably lead the eye to the dominating figure of the ascending Christ.

COLOR

The primary colors, blue, red and gold are featured in the color scheme, and the secondary colors of orange, green and violet are used subordnately.

The prismatic colors concentrated in the medallions are clear and glowing. Their beauty and loveliness are enhanced by contrast with the luminous grisaille. The beautiful blue backgrounds of the figure subjects with the other colors superimposed lead up to the glorious red background of the figure of Christ in the Ascension. The combination of color and grisaille does not obstruct the light, but subdues and softens, enriches and glorifies it.

SUBJECTS

The subjects are from the life of Christ—Childhood, Ministry, and the Ascension.

[Seventeen]

These subjects read horizontally from left to right and from the bottom up. Beginning at the lower left hand corner they are as follows:

1. THE ANNUNCIATION. The angel appears to Mary and announces that she is to be the mother of Jesus.

2. THE NATIVITY. Strictly speaking, in this design, not the event but the mystery of the Nativity is shown. Mary and Joseph kneel in the stable. The Christ Child reclines on a bed of straw and reaches up toward his mother. Seraphim hovering above sing the glad tidings. The star directly over the Child sheds its rays of light upon him.

3. THE PRESENTATION IN THE TEMPLE. Here, for the sake of composition and to avoid crowding the space, only Mary and Simeon are shown. Simeon receives the Child Jesus and blesses him.

4. THE FLIGHT INTO EGYPT. Joseph being warned in a dream by an angel, the Holy Family flees into Egypt to avoid the wrath of Herod.

5. THE DISPUTE IN THE TEMPLE. Mary, his mother, says "I and thy father have sought thee sorrowing". Jesus replies "Wist ye not that I must be about my Father's business?"

6. THE BAPTISM. Jesus baptized by John. The Spirit of God descends like a dove upon him.

7. THE FIRST MIRACLE. Jesus turns water into wine at the marriage feast at Cana.

8. SERMON ON THE MOUNT. "And he opened his mouth and taught them."

9. JESUS WALKS ON THE WATER. Matt. 14:22-31. "And . . . Jesus stretched forth his hand, and caught him, and said . . . O thou of little faith, wherefore didst thou doubt?"

10. RAISING OF LAZARUS. "And . . . he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

11. RAISING OF JAIRUS' DAUGHTER. "He went in, and took her by the hand, and the maid arose."

12. THE ASCENSION. "And . . . while they beheld, he was taken up; and a cloud received him out of their sight."

SYMBOLS

In order to add interest to the grisaille many symbols have been woven into the design. In many instances these symbols relate directly to the incidents near which they are placed. For instance, the sword beneath the Flight Into Egypt has reference to the Massacre of the Innocents. The font suggests the Baptism.

[Eighteen]

The Fleur-de-lis, the MR, the Rose, the Star, the Gate of Heaven, all are attributes of Mary. The Phoenix beneath the Raising of Lazarus refers to the Resurrection. The Alpha and Omega (the A and O) signify that the beginning and the end of all things is in God. The various cross forms stand for Christ's sacrifice. Others, not specifically mentioned, may be discovered. Just above the Flight Into Egypt notice the diminutive angel appearing to Joseph as he lies asleep.

MEMORIAL INSCRIPTION

At the base of the window, reading across the three lancets from left to right, the memorial inscription is as follows:

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF

CLINTON LEVERING CONKLING
OCT. 16, 1843 - OCT. 12, 1920
ELDER OF THIS CHURCH FOR 50 YEARS

AND OF HIS WIFE
GEORGEANA BARRELL CONKLING
NOV. 29, 1846 - APRIL 24, 1932



MR. AND MRS. CLINTON L. CONKLING

[Nineteen]

Present Officers of the Church

Rev. Walter R. Cremeans, D.D., Minister

Mr. Harry J. Maher, Director of Music

Miss Sarah Stout, Organist

THE SESSION

CLASS OF 1936	CLASS OF 1937	CLASS OF 1938
Porter Paddock	W. G. Printy	Dr. E. C. Bartels
Arthur H. Gottschalk	Edward Levanius	R. T. Scaife, Clerk
E. C. Wright	Harold V. Welch	J. C. Gannon
Jerome R. Finkle	D. H. Irwin	A. J. Surratt
J. D. Haworth	Fred K. Lawson	F. C. Goodwin

THE BOARD OF DEACONS

CLASS OF 1936	CLASS OF 1937	CLASS OF 1938
Garland Hunt	Jack S. Potts	Winton Wagner
John Kirman	Charles G. Briggles, Jr.,	John Wakeman
John Meek	Chairman	John W. Murphy
Dr. Wm. C. Telford	John G. Ruckel	Charles E. Colvin
	George Derry	

THE BOARD OF TRUSTEES

CLASS OF 1936	CLASS OF 1937	CLASS OF 1938
Arthur H. Gottschalk,	D. J. Wright,	Harry H. Coe
Secretary	Treasurer	J. E. Hemmick
C. C. Hoogland	L. J. Stocks	Homer D. McLaren
O. L. Parr	D. H. Irwin	

F. R. McKinnie, Financial Secretary

Edward Levanius, Treasurer of Benevolences

[Twenty-two]

Organizations

Pastor's Aid Society—MRS. BRYANT E. HADLEY, *President*
Women's Missionary Society—MRS. EDWARD LEVANIUS, *President*
Gleaners' Missionary Society—MRS. N. E. NILSSON, *President*
Westminster Mission Study Club—MRS. ROSE J. HARTMANN, *President*
Bess Creameans Guild—MRS. J. FRED ADAMS, *President*
Men's Brotherhood—E. C. WRIGHT, *President*
Christian Endeavor Society—FORREST MOHLER, *President*
Pioneer Club, Miss VIVIAN McCALL, *Leader*
Boy Scouts, Troop 11—WILLIAM GIBSON, *Scoutmaster*
Girl Scouts, Troop 2—MRS. R. W. FRENCH, *Scout Leader*
Brownie Pack—Brown Owl, DORIS WORSHAM, Tawny Owl, MARIETTA CULLEN

THE CHURCH SCHOOL

Director of Religious Education—Miss GLADYS COFFIN
Session's Committee on Religious Education—W. G. PRENTY, JEROME R. FINKLE

DEPARTMENTAL SUPERINTENDENTS

Cradle Roll—MRS. JOHN WAKEMAN
Kindergarten—Miss GLADYS LEVANIUS
Primary—Miss ALICE KEELER
Junior—Miss HELEN COFFIN
Young People—MR. GEORGE WITHEY; *President*, JACK LAWSON

ADULT DEPARTMENT—CLASS OFFICERS AND TEACHERS

Mothers' Class—*Teacher*, MRS. W. R. CREMEANS; *President*, MRS. HENRY ROBERTS
Westminster Women's Bible Class—*Teacher*, Miss G. KATE INGALLS; *President*, Miss IDA COOPER
Cornerstones Class—*Teacher*, Miss AUGUSTA KNUDSON; *President*, MRS. ELLA B. COLER
Men's Class—*Teacher*, MR. JEROME R. FINKLE; *President*, D. H. IRWIN
Brotherhood Class—*Teacher*, MR. PORTER PADDOCK; *President*, MR. F. R. MCKINNIE
Treasurer—MR. H. H. COE
Secretaries—Miss RUTH KILEY, MR. J. S. POTTS, Miss BETTY SCAIFF, Miss JEAN WILCOX

[Twenty-three]

MEMBERS OF THE CHURCH WHO BECAME MISSIONARIES

- | | |
|--------------------|--------------------------|
| 1. Milton B. Starr | 7. Annabel Galt |
| 2. Jane E. Chapin | 8. Lida Galt Gelwicks |
| 3. Mary E. Moore | 9. Agnes Lloyd Manshardt |
| 4. William A. Galt | 10. Robert G. Bone |
| 5. Anna L. Watson | 11. Elizabeth Burnham |
| 6. Edna Johnson | |

MEMBERS OF THE CHURCH WHO BECAME MINISTERS AND RELIGIOUS WORKERS

- | | |
|------------------------|---------------------------|
| 1. Erastus W. Thayer | 8. Robert M. Tunnell |
| 2. John C. Doremus | 9. Charles Harmon Johnson |
| 3. Isaac Bancroft, Jr. | 10. Charles E. Kalb |
| 4. Richard V. Dodge | 11. William T. Reynolds |
| 5. Albert F. Hale | 12. Miss Ella Galt |
| 6. Oscar C. McCulloch | 13. Miss Gladys Coffin |
| 7. Charles Canedy | |

MEMBERS WHO BECAME WIVES OF MINISTERS

- | | |
|-----------------------------|---------------------------|
| 1. Miss Nancy Parkes | 9. Miss Mary Yates |
| 2. Miss Sarah Ridgely | 10. Miss Amelia Willard |
| 3. Miss Eliza Ann Wright | 11. Miss Erra Selby |
| 4. Miss Philomena C. Bascom | 12. Miss Theodosia Savage |
| 5. Miss Fannie H. McCulloch | 13. Miss Lita Campbell |
| 6. Miss Caroline Conant | 14. Miss Minnie Snyder |
| 7. Miss Sophia Chapin | 15. Miss Carrie Galt |
| 8. Miss Matilda Work | |



THE CHANCEL



MEMBERS OF THE CHURCH WHO BECAME MISSIONARIES

- | | |
|--------------------|--------------------------|
| 1. Milton B. Starr | 7. Annabel Galt |
| 2. Jane E. Chapin | 8. Lida Galt Gelwicks |
| 3. Mary E. Moore | 9. Agnes Lloyd Manshardt |
| 4. William A. Galt | 10. Robert G. Bone |
| 5. Anna I. Watson | 11. Elizabeth Burnham |
| 6. Edna Johnson | |

MEMBERS OF THE CHURCH WHO BECAME MINISTERS AND RELIGIOUS WORKERS

- | | |
|------------------------|--------------------------|
| 1. Prastus W. Thayer | 8. Robert M. Tunnell |
| 2. John C. Doremus | 9. Charles Elmer Johnson |
| 3. Isaac Bancroft, Jr. | 10. Charles E. Kallb |
| 4. Richard V. Dodge | 11. William T. Reynolds |
| 5. Albert F. Hale | 12. Miss Ella Galt |
| 6. Oscar C. McCulloch | 13. Miss Gladys Coffin |
| 7. Charles Canedy | |

MEMBERS WHO BECAME WIVES OF MINISTERS

- | | |
|-----------------------------|---------------------------|
| 1. Miss Nancy Parkes | 10. Miss Mary Yates |
| 2. Miss Sarah Ridgely | 11. Miss Anna Willard |
| 3. Miss Eliza Ann Wright | 12. Miss Ezra Selby |
| 4. Miss Philomena C. Bascom | 13. Miss Theodosia Savage |
| 5. Miss Fannie D. McCulloch | 14. Miss Lita Campbell |
| 6. Miss Caroline Conant | 15. Miss Minnie Snyder |
| 7. Miss Sophia Chapin | 16. Miss Carrie Galt |
| 8. Miss Matilda Work | |



THE CHANCEL





Lincoln Shrines In Springfield

Lincoln Monument And Tomb.

In Oak Ridge cemetery, north of the city. Open for visitors from 8 a. m. to 5 p. m.; other hours by appointment. Can be reached by North Fifth street carline, going west from the east gate. H. W. Fay, custodian. In the public receiving vault in this cemetery, Lincoln's body lay from the day of his funeral, May 4, 1865, until Dec. 21, 1865.

Lincoln Homestead.

Eighth and Jackson streets. Open from 8 a. m. to 5 p. m. Virginia Brown, custodian.

Old State House.

Lincoln square, downtown. Now the Sangamon county courthouse, open daily during office hours. The circuit court room was the hall of representatives from 1840 to 1876; here Lincoln delivered his famous "House Divided" speech, and here his remains lay in state when brought to Springfield for burial. The present masonry in chancery office was formerly the governor's office, used by Lincoln to receive the public after he was nominated for the presidency.

Site of Joshua Fry Speed's General Store.

At 107 South Fifth street. Above this store Lincoln shared a sleeping room with Speed on first coming to Springfield in 1837.

Site Of Stuart And Lincoln's Law Office.

At 109 North Fifth street. Occupied by the law firm from 1837 to 1841.

Site Of Logan And Lincoln's Law Office.

At 203 South Sixth street. Occupied by the firm from 1841 to 1843.

Site Of Lincoln And Herndon's Law Office.

At 103 South Fifth street. Occupied by the firm from 1843 to 1865.

Site of Second Presbyterian Church.

At 217 South Fourth street. Here Lincoln attended the first session of the house of representatives (1839-1840) following the removal of the state capital from Vandalia.

Site Of First Presbyterian Church.

At 302 East Washington street. Lincoln rented a pew here and with his family attended services from 1842 to 1861. The church pew occupied by Lincoln is now in the present First Presbyterian church at Seventh street and Capitol avenue.

Site Of Ninian Edwards' Home.

Northwest corner of Centennial building. Here Abraham Lincoln and Mary Todd were married, Nov. 4, 1842. Here Mrs. Lincoln died July 16, 1882.

Site Of The Globe Tavern.

At 315 East Adams street. Here Mr. and Mrs. Lincoln lived from the time of their marriage until May 2, 1844. Robert Lincoln was born here.

Site Of Old Illinois State Journal Building.

At 116-118 North Sixth street. Here Lincoln received the news (May 16, 1860) of his nomination for the presidency.

C. M. Smith Building.

At 528 East Adams street. In a room on the third floor of this building Lincoln, in January, 1861, wrote his first inaugural address.

Wabash Freight House.

Tenth and Monroe streets. In 1861 this was the passenger station of the Great Western railroad, where on the morning of Feb. 11 of that year, Lincoln delivered his farewell address from the rear platform of his car. Andrew O'Connor's statue in front of the state house (facing east on Capitol avenue) commemorates this occasion.

Chicago & Alton Railroad Passenger Station.

Third and Jefferson streets. Lincoln's body was brought to Springfield by special funeral train, reaching this station May 5, 1865.

State Historical Library.

Not properly a shrine, the Illinois state historical library, third floor of the Centennial building, east entrance, contains over three thousand volumes on Lincoln's life, one of the largest collections in existence. The Lincoln room of the library houses an important exhibit of Lincoln pictures, writings and furniture.



Tablets Mark Lincoln Associations.

The National Lincoln Monument and Tomb, Oak Ridge Cemetery, North of City—Open for visitors 8 a. m. to 5 p. m. Other hours by appointment. H. W. Fay, custodian.

The Lincoln Homestead, Eighth and Jackson—Open to the public 9 a. m. to 9 p. m. Only home Lincoln ever owned. Virginia Brown, custodian.

Site of Joshua Fry Speed's General Store, 107 South Fifth Street—Above this store Lincoln shared a sleeping room with Speed on first coming to Springfield in 1837.

Site of Stuart & Lincoln's Law Office (1837-1841) 109 North Fifth street.

Site of Logan & Lincoln's Law Office (1841-1843) 203 South Sixth street.

Site of Lincoln & Herndon's Law Office (1843-1865) 103 South Fifth street.

Site of Second Presbyterian Church, 217 South Fourth Street—Here Lincoln attended the first session of the Illinois house of representatives (1839-1840) following the removal of the capital from Vandalia.

Site of the Home of Ninian W. Edwards, Northwest Corner Centennial Memorial Building—Here Abraham Lincoln and Mary Todd were married Nov. 4, 1842. Here Mrs. Lincoln died July 16, 1882.

Site of the Globe Tavern, 315 East Adams Street—Here Lincoln and his wife lived from the time of their marriage until May 2, 1844. Here Robert Lincoln was born.

C. M. Smith Building, 528 East Adams Street—In a room on the third floor of this building Lincoln in January, 1861, wrote his first inaugural address.

Site of the First Presbyterian Church, 302 East Washington Street—Lincoln rented a pew here, and with his family attended services, 1842-1861.

Site of Illinois State Journal, 116-118 North Sixth Street—Here Lincoln first received the news (May 18, 1860) of his nomination for president of the United States.

Sangamon County Courthouse, Office, Master in Chancery—This room in the old state capitol building was in 1860 a part of the governor's office, and was used by Lincoln for public reception.

Sangamon County Courthouse, Circuit Court Room—This room in the old state capitol building was representatives hall, 1840-1876. Here Lincoln delivered his famous "House Divided" speech, June, 1858. Here his remains lay in state when brought to Springfield for burial, May 3-4, 1865.

Public Receiving Vault, Oak Ridge Cemetery—The body of Abraham Lincoln lay in this vault from the day of his funeral, May 4, 1865, until Dec. 21, 1865.

Wabash Freight House, Tenth and Monroe Streets—This in 1861 was the passenger station of the Great Western railroad. Here, on the morning of Feb. 11, 1861, Lincoln delivered his farewell address from the rear platform of his car.

Chicago & Alton Railroad Passenger Station, Third and Jefferson Streets—Abraham Lincoln's body was brought to Springfield by special funeral train, reaching this station May 3, 1865.



Illinois State Journal

Springfield, Illinois
**Church Book
Gives Data On
Lincoln's Life**
Jan. 2 — 1938

**Recovered Minutes Show
Historic Entry.**

New light is shed on Abraham Lincoln's church relations with the rediscovery of a book of minutes of the trustees of the First Presbyterian church. These minutes, lost for years, show that when the church was involved in a legal dispute in 1853, Mr. Lincoln was named one of a committee of three to handled the case before the Presbytery.

The minutes are a volume in long-hand, covering church activities from Feb. 6, 1832, to Jan. 19, 1866. Missing when the church's history was prepared by Rev. Dr. John T. Thomas, its pastor, for the centennial observance, their lack was keenly felt.

Recently, however, they turned up in a collection of Lincolniana which had been purchased by the University of Chicago. The church had never surrendered ownership to the volume of minutes, and the university authorities accordingly returned it.

The historic entry—the only mention of Mr. Lincoln in the book—was in the trustees' minutes of April 26, 1853. They are as follows:

"Met pursuant to adjournment, Doct. John Todd in the chair, meeting opened with Prayer by the Chairman.

"When Caleb Burchenal was appointed Sec'ty Protem, when the minutes of last regular meeting was read and approved.

"On motion Abram Lincoln, Henry Van Huff and Thomas Lewis was appointed a committee to aid Rev. Dr. James Smith in the suit now pending in Presbytery against this Church without power to appoint

one of their number to attend the Presbytery.

"No further business appearing, on motion the meeting adjourned."

Dr. Harry Pratt, executive secretary of the Abraham Lincoln association, is studying the case in which the church was involved. It concerned an old organ sold to the church in October, 1845, by an M. G. House. Some payments had been made and two members of the church gave their notes for concluding payments. When they failed to make the payments, an Edmund R. Wiley brought an action against the church before the presbytery.

This was the suit the committee was named to handle, but what happened before the presbytery is not known except that the suit was withdrawn and filed in the Sangamon county circuit court, where John Stuart and Benjamin S. Edwards represented the church. Here again the suit was withdrawn. Then the matter apparently was dropped.

Not the suit, but the fact that Lincoln was asked to represent the church is of interest to Doctor Pratt.

"Mrs. Lincoln was a member of the church while Mr. Lincoln was what is known as a member of the congregation," Doctor Pratt points out. "The church counted among its membership several able lawyers, and the fact that Lincoln was named to represent the church, shows that he must have been a member of the congregation in considerable standing."

An old treasurer's book of the church shows that Mr. Lincoln paid pew rent, and an indication of the Lincoln family's use of the pew is given in a letter which Mrs. Lincoln wrote from the white house on April 27, 1861, to her friend, Mrs. S. H. Melvin, wife of the church treasurer. Isaac Diller possesses a photographic copy of the letter, part of which reads:

"I had intended requesting Mr. M—to have given me a promise that on our return to S—we could be able to secure our particular pew to which I was very much attached and which we occupied some ten years. May I hope that he will be able to do so."

The same pew, No. 20, is now in the present First Presbyterian church. At the time the Lincolns occupied it the church building was located on the southeast corner of Third and Washington streets.



Chicago Daily News

Find Lincoln Was Member Of a Church

Springfield, Ill., Feb. 4.—(UP)—Lincoln's statement that he never held membership in a church is well known, but examination today of old Sangamon County court records show that the First Presbyterian Church of Springfield considered him a member.

Evidence of his church membership came about through suit over an organ in 1853 which had been donated to the church, but which the donors failed to pay for in full, both court and church records show.

When the church was sued for the balance of the organ's cost, five of the best lawyers in Springfield—B. S. Edwards, John T. Stuart, Thomas Lewis, Charles R. Wells and James C. Conkling—were members of the church, according to old church board minutes.

But the church hired Lincoln as its attorney. Mr. Lincoln joined the church in 1852.

The records also show that Lincoln attended some board meetings and took an active part in at least one of them, and when the organ suit was taken from court to the presbytery, it was Lincoln again who was chosen to represent the church.

In some churches persons who attend fairly regularly and contribute to the support of the church are considered members. A local minister said today this may have been true in Lincoln's case for he did both.



THE FAMILY ALBUM



(Photograph Courtesy of Herbert Georg Studio)

INTERIOR OF LINCOLN'S CHURCH IN SPRINGFIELD—

This old picture, made by the Springfield photographer, Victor Georg, who is well remembered here, and loaned us by his son, Herbert Georg, shows the interior of the old First Presbyterian Church on the southeast corner of Third and Washington Streets, substantially as it was during the period of Mr. Lincoln's attendance at this sanctuary in the Fifties. The draped pew was used by Mr. Lincoln and his family and now occupies a special place of honor in the present First Presbyterian edifice at Seventh and Capitol Avenue, having been purchased by Mr. Lincoln's good friend, Mr. John W. Bunn, for the church from the St. John's Lutheran Church, which was the last occupant of the property. This was one of the first churches of substantial character to be erected in Springfield, dating back to 1843, and it was used by the Presbyterians until 1872. The pipe organ in the rear of the gallery was built in Rochester, N. Y., and was quite an innovation when it was installed. The church building was razed about 1910. Rev. James Smith, D. D., was the pastor during the period the Lincolns attended the church.





Abraham Lincoln and the
First Presbyterian Church
of Springfield, Illinois





FIRST PRESBYTERIAN CHURCH (1843-1872)

WHERE LINCOLN ATTENDED





THE LINCOLN PEW IN FIRST PRESBYTERIAN CHURCH, SPRINGFIELD, ILLINOIS

IN LINCOLN'S DAY the First Presbyterian Church was located at the Southeast corner of Third and Washington Streets, just South of the present G. M. & O. passenger station. Abraham Lincoln's association with the Church began with a very sad event in the life of the Lincoln family. On February 1, 1850, their second son, Edward B. Lincoln, died. Dr. James Smith, who was then the Church minister was asked to conduct the funeral service. This circumstance led to a long and lasting friendship between Dr. Smith and the Lincolns and led Mr. and Mrs. Lincoln to this Church. Thereafter they attended services regularly until the time of Lincoln's election to the presidency.

At that period the funds required for maintaining and operating the church were raised largely by pew rentals. Mr. and Mrs. Lincoln rented Pew No. 20 in the old church which was located on the East Side of the center aisle in the fifth row from the front. Their attachment to the Church and to this particular pew is indicated by a letter which Mrs. Lincoln wrote to her friend Mrs. Samuel Melvin two months after arriving in Washington, in which she requested a promise "that on our return to S—— we would be able to secure our particular pew to which I was very much attached and which we occupied some ten years."

Mr. Lincoln, however, never formally joined the Church. Mrs. Lincoln became a member on October 13, 1852. Thomas (Tad) Lincoln was baptized in the Church on April 4, 1856. Abraham Lincoln made an address in the church on August 30, 1853, on the subject of Colonization, a movement of that day which had for its purpose the purchasing of freedom for the slaves and furnishing a refuge home in Africa for those who desired to settle there.

Mr. Lincoln was one of three persons appointed by the church trustees to assist Dr. Smith in defending a suit pending in Presbytery in 1853.



THE
Faint, illegible text block in the lower half of the page, possibly containing a list or a series of entries. The text is too blurry to be transcribed accurately.

At the time of Lincoln's funeral in the state capitol building in Springfield a funeral service was also held in the church.

Mr. Lincoln never saw the church building which we now occupy, as it was not built until 1868, three years after his death. However, it would not be accurate to say that the present church has no association with Lincoln. The bell from the old church which tolled the hour of church service in Lincoln's day, hangs in the present steeple, and still performs the same service. The church records since its organization in 1828, including those of the Lincoln period, are kept here. When Mrs. Lincoln died on July 16, 1882, her funeral service was held in the present church. Dr. James A. Reed, who was then the minister, preached the funeral service. He compared Mr. and Mrs. Lincoln to two lofty pines struck by the same bolt of lightning, one felled to the ground, the other though shattered, lived on.

The church building of Lincoln's day was razed in 1912 and the site is now occupied by commercial buildings but it is marked with a silver plaque to indicate its historical background.

The Lincoln pew from the old church which had been marked with an appropriate silver tablet has been given an honored place in the front of the present sanctuary and has become a Lincoln shrine. If you who visit here will let your imaginations work, you can still see though dimly the figure of a tall, gaunt man seated in the Lincoln pew and the figures of his wife and three sons seated beside him.

ROGER E. CHAPIN



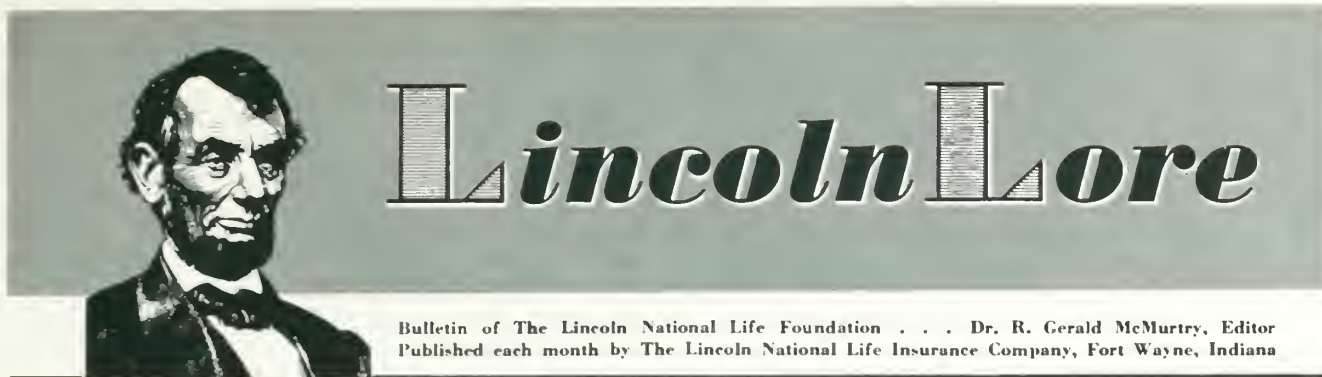
INTERIOR OF CHURCH BUILDING WHERE LINCOLN ATTENDED. THE DRAPED PEW IS THE ONE LINCOLN AND HIS FAMILY OCCUPIED.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system of equations (1) has solutions for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

2. In the second part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has solutions for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

3. In the third part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has solutions for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

4. In the fourth part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has solutions for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.



Bulletin of The Lincoln National Life Foundation . . . Dr. R. Gerald McMurtry, Editor
Published each month by The Lincoln National Life Insurance Company, Fort Wayne, Indiana

Number 1542

FORT WAYNE, INDIANA

August, 1966

THE CHRISTIAN'S DEFENCE

Editor's Note: Dr. Wayne C. Temple in a very short article which appeared in *The Clarion* (The Parish Newspaper of the First Presbyterian Church of Springfield, Illinois) dated April 24, 1966, announced that the identical copy of *The Christian's Defence* by the Rev. Dr. James Smith which was read by Abraham Lincoln had been presented to the Church of which Dr. Smith had once been the pastor. For many years this valuable book had been the property of Dr. Smith's granddaughter, who resided in Springfield, Illinois. The gift was presented to the church this year by "the descendants" of the Presbyterian minister.

This announcement, when brought to the attention of the editor, reminded him that he had once published an article on *The Christian's Defence* in the August, 1934 issue of *Hobbies Magazine*. The six typewritten page article which originally appeared without illustrations or notes is here presented with both. However, it has been necessary to edit the 1934 article to bring it up to date. In doing this, the editor has consulted Wayne C. Temple's article "Lincoln and the Rev. Dr. James A. Smith" which appeared in the Winter 1964 issue of the *Lincoln Herald*, pages 181 to 183.

Due to the fact that Abraham Lincoln's religion has been exhaustively discussed by many authors, the book entitled *The Christian's Defence*, which Lincoln read, has received extensive study. With the exception of the Bible, this work likely influenced his religious life more than any other book. The author of this massive volume was the Rev. Dr. James Smith, a Presbyterian minister, who was formerly the editor of the *Cumberland Presbyterian*. His analytical and unusual way of presenting facts likely appealed to Lincoln's legal mind.

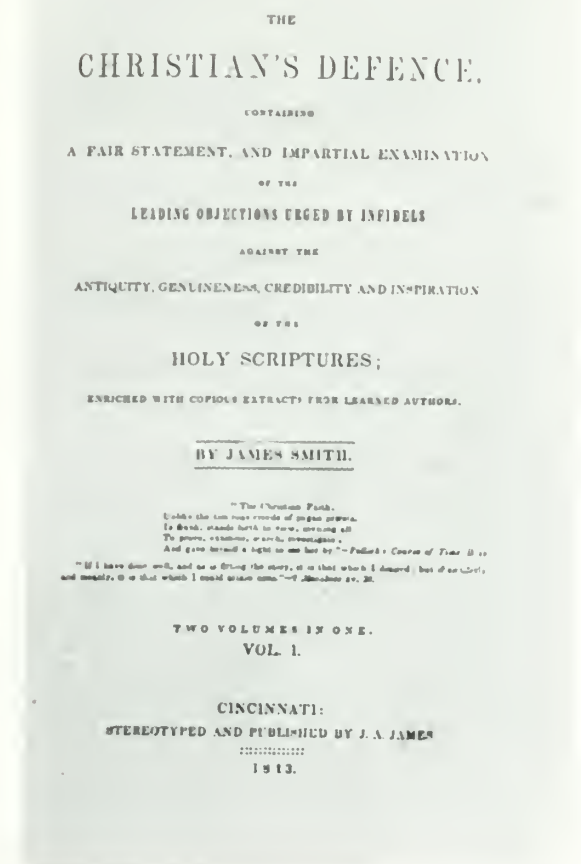
The Christian's Defence contains the addresses and written arguments which were presented during the Spring of 1841 by Dr. Smith in a debate with an "infidel" named C. G. Olmsted in Columbus, Mississippi.² In preparing this work the author communicated with theologians and friends in Great Britain, who procured and sent him the latest and best materials on this subject.³ The work is so extensive that it occasions much admiration for the earnestness and industry of the author. A study of the text reveals that Dr. Smith was familiar with both sides of the question. He knew the tenets of Hume, Volney, Taylor and Paine, as well as the theological doctrines of the Christian religion.⁴ The debate was so prolonged that nineteen evenings were required for both contestants to present their arguments. After the debates were concluded, a book containing the addresses and dissertations

of Dr. Smith was published in a very limited edition.⁵

Rev. James Smith spent many years of his early life in the South, and it was from Shelbyville, Kentucky that he was called to the First Presbyterian Church at Springfield, Illinois.⁶ His pastorate began there on March 14, 1849 and continued until December 17, 1856.

The Lincolns' intimate acquaintance with this minister began when their second son, Edward Baker, died.⁷ During her residence in Springfield Mrs. Lincoln had attended the Episcopal Church; but since the rector of her church was absent from the city at the time of her son's death, it was necessary to have the funeral services conducted by some other minister. The Rev. James Smith was asked to officiate and on February 2nd he conducted services for the four year old child. It is said that the Lincolns were so impressed by his comforting words and his religious approach to matters of life and death that they started attending his church. On April 13, 1852 Mary Lincoln became a communicant and the Lincolns occupied pew No. 20.

In late October and early November of the year 1849, the Lincolns visited Mrs. Lincoln's relatives in Kentucky.⁸ While in Lexington Mr. Lincoln picked up a book in the Todd library entitled *The Christian's Defence*, written by the Springfield minister. Lincoln started to read the book, but because of the short duration of their visit was compelled to leave the work unfinished. Upon arrival in Springfield, he secured from the author another copy of the same book. He also formed at this time a closer acquaintance with the minister. Perhaps it was this book which led the Lincolns to select Dr. Smith to conduct the funeral services



From the Lincoln National Life Foundation

Title page of the Foundation's copy of *The Christian's Defence*.

for their son.

The style of composition and the logical arguments of the author appealed to Lincoln. Here, for the first time, he saw the subject rationally presented. He was greatly impressed with the book's contents. Dr. Smith had written as a lawyer, and his presentation of Biblical history interested Lincoln. It is alleged that, after studying the book for several weeks, Lincoln changed his views regard-



From the Collection of Lloyd Ostendorf

James Smith was born in Glasgow, Scotland, May 11, 1801, and died in Scotland on July 3, 1871. At the time of his death he was the United States Consul at Dundee, Scotland, having received his appointment from President Abraham Lincoln. On January 9, 1863, in a note to Secretary of State William H. Seward, Lincoln wrote: "Dr. Smith, mentioned within, is an intimate personal friend of mine."

ing religion. Apparently, Lincoln's comment relative to Dr. Smith's arguments was that they were "unanswerable."

Lincoln's brother-in-law, Ninian W. Edwards, on December 24, 1872 made this statement regarding the book's influence upon Lincoln:

"A short time after the Rev. Dr. Smith became pastor of the First Presbyterian Church in this city, Mr. Lincoln said to me, 'I have been reading a work of Dr. Smith on the evidences of Christianity, and have heard him preach and converse on the subject, and am now convinced of the truth of the Christian religion.'"

Additional testimony regarding Lincoln's reading the work of the Rev. Dr. Smith was given in an address by Rev. William Bishop at Salina, Kansas on February 12, 1897. In this address it is stated that Rev. James Smith, in one of his conversations with Rev. William Bishop, said:

"With some suggestion bearing on the right attitude required for impartial investigation, I placed in his (Lincoln's) hands my book (*The Christian's Defence*) on the evidence of Christianity, which gives the arguments for and against the divine authority and inspiration of the Holy Scriptures. Mr. Lincoln took the book, and for a number of weeks, as a lawyer, examined and weighed the evidence, pro and con, and judged of the credibility of the contents of revelation."

Mr. Thomas Lewis, on January 6, 1873, also made a statement regarding the fact that Lincoln read *The Christian's Defence*:

"Not long after Dr. Smith came to Springfield, and I think very near the time of his son's death, Mr. Lincoln said to me that when on a visit somewhere he had seen and partially read a work of Dr. Smith on the evidences of Christianity, which had led him to change his view of the Christian religion, and he would like to get that work and finish the reading of it, and also to make the acquaintance of Dr. Smith. I was an elder in Dr. Smith's church, and took Dr. Smith to Mr. Lincoln's office, and Dr. Smith

gave Mr. Lincoln a copy of his book, as I know, at his own request."

In a letter written from Cainno, Scotland, dated January 24, 1867, the Rev. Dr. Smith made this statement:

"It was my honor to place before Mr. Lincoln arguments designed to prove the divine authority and inspiration of the scriptures, accompanied by the arguments of infidel objectors in their own language."

Ward H. Lamon in his biography states that Lincoln did not read the work of the Rev. James Smith, which he discussed as follows:

"Mr. Smith composed a heavy tract out of his own head to suit the particular case. 'The preparation of that work,' says he, 'cost me long and arduous labor,' but it does not appear to have been read. Mr. Lincoln took the 'work' to his office, laid it down without writing his name on it, and never took it up again to the knowledge of a man who inhabited that office with him, and who saw it lying on the same spot every day for months."

Because of the fact that the book entitled *The Christian's Defence* was published six years before the Rev. James Smith came to Springfield, few people there knew that he was the author of such a work. Apparently, this was the case with Ward Hill Lamon whose writings on the subject of *The Christian's Defence* appear to be rather confused. He evidently did not know the title of the work or the reason for which it was written.

The Christian's Defence was first published in a very limited edition, as other subsequent editions were expected to be forthcoming from the press.¹⁴ However, it is thought that the first was also the last and only edition. The entire lot was completely sold before it came from the press and it never came into general circulation in Illinois.¹⁵

The title page of this excessively rare religious work is as follows:

The/Christian's Defence/Containing/a Fair Statement, and Impartial Examination/of the/Leading Objections Urged by Infidels/Against the/Antiquity, Genuineness, Credibility and Inspiration/of the/Holy Scriptures;/Enriched with Copious Extracts from Learned Authors/by James Smith/(quotation: Pollack's Course of Time)/ (quotation: Macabees)/Two Volumes in one/Vol. 1/Cincinnati/Stereotyped and Published by J. A. James/1843."

The first printed page of this work contains advertisements of books published by the press of J. A. James of Cincinnati, Ohio. The first three advertised, namely: *The History of the Decline and Fall of the Roman Empire* by Edward Gibbon, *Napier's Peninsular War* by W. F. Napier, and *Rollin's Ancient History* were all read by Lincoln.¹⁷ James Smith, the author of *The Christian's Defence*, endorsed the *Evangelical Family Library* advertised on the same page.

Four printed pages are devoted to the notices of the debate which led to the publishing of *The Christian's Defence*. The four pages contain three exceedingly long letters, all dated during the year 1841 and posted from Columbus, Mississippi. The book was copyrighted according to an act of Congress in the year 1843 by James Smith in the clerk's office for the district court of Kentucky.

On the sixth printed page the work is dedicated as follows:

"To the Honorable Henry P. Brodnax, This Work is Most Gratefully and Most Respectfully Inscribed, by His Friend, the Author, May 11, MDCCCXLIII."

The above inscription is of interest because of the fact that Henry P. Brodnax was very likely an acquaintance of Lincoln's father in Elizabethtown, Kentucky. Henry Power Brodnax was admitted as an attorney at the Elizabethtown bar at the April 1796 term of Hardin County Court.¹⁹ During this same year Thomas Lincoln was employed to construct a mill by Samuel Haycraft, Sr., in Elizabethtown.²⁰ Documentary evidence is available that Henry Power Brodnax practiced law in Elizabethtown during the period that Lincoln's parents resided there.

In a letter written to Samuel Haycraft, Jr., by Mark Hardin, from Shelbyville, Kentucky, February 1871 it is stated that:

"He (Brodnax) became an active, zealous Cumberland Presbyterian, built a church at his own expense, on his own land, and was very active in the service of the church. He had enemies and the house of worship was burned down. Eventually he joined the Old School Pres-

byterian Church. He never married and by his will, as he had received nothing from his family, so he chose to will a large portion of his property to be devoted to the education of the needy, upward of twenty thousand (\$20,000) dollars was appropriated to the Brodnax professorship in the Theological Seminary at Danville (Ky.) some time between the years 1850 and 1860.¹²

Due to the many philanthropies of Brodnax for the cause of religion and religious education, it is easy to see that Rev. James Smith would admire him and might dedicate his work to him. It is very likely that Smith and Brodnax formed their acquaintance in Shelbyville, Kentucky where Smith had a pastorate and where Brodnax practiced law and held court.

Dr. Smith's own copy of the book, the one he loaned to Lincoln, is today extant. As stated in the *Editor's Note*, it is now the property of the First Presbyterian Church of Springfield, Illinois. Other copies of this work should have a permanent place in all extensive collections of Lincolniana, because of its influence upon Lincoln's religious life.¹³

NOTES

1. The author, James Smith, and the book, *The Christian's Defence*, have received extensive discussion by Dr. William E. Barton in his work entitled, *The Soul of Abraham Lincoln*, George H. Doran Company, New York, N.Y., 1920. See pages 75, 76, 132-136, 156-164, 270, 323-324, 358.
2. C. G. Olmsted was the author of a work entitled *The Bible Its Own Refutation*.
Smith, James: *The Christian's Defence* preface, page X. The subject of C. G. Olmsted's lectures were:
"The Natures and Tendencies of Infidelity" and
"The Evidences of Christianity"
Barton, William E.: *The Soul of Abraham Lincoln*, page 358.
3. A period of fifteen months was spent in preparation for these debates which continued for nearly three weeks. Smith, James: *The Christian's Defence* preface, page X.
There is some reason to believe that Dr. Smith's three-week debate with C. G. Olmsted at Columbus, Mississippi might have suggested to Lincoln the idea of a series of debates with Stephen A. Douglas. Barton, William E.: *The Soul of Abraham Lincoln*, page 76.
4. Smith, James: *The Christian's Defence* introductory page IX.
5. *Ibid*, introductory page XII.
6. Barton, William E.: *The Soul of Abraham Lincoln*, pages 156-157.
7. The second son of the Lincolns, Edward Baker, was born March 10, 1846.
8. Earl Schenck Miers. *Lincoln Day By Day A Chronology 1809-1865*, Lincoln Sesquicentennial Commission, Vol. II, 1849-1860, Washington, 1860, pages 23-24.
Dr. Barton stated incorrectly that the Lincolns visited relatives in Kentucky "in the Spring of the year 1850, after the death of their little son Eddie." *The Soul of Abraham Lincoln*, page 156.
9. Barton, William E.: *The Soul of Abraham Lincoln*, page 165.
10. *Ibid*, page 163.
11. *Ibid*
12. *Ibid*, page 158.
13. Ward H. Lamon: *The Life of Abraham Lincoln from His Birth to His Inauguration as President*, James R. Osgood and Company, Boston, Mass., 1872, pages 498, 499.
From an inscription in Lincoln's hand discovered in a copy of Shakespeare's works, it is evident that Lincoln and Dr. Smith exchanged other books in addition to *The Christian's Defence*. Mr. John Howell, a book dealer of San Francisco, California, in a letter dated May 10, 1930, states:
"Several Years ago I was fortunate to have a copy of Shakespeare belonging to Lincoln with his name on the title page. . . . On the first page was also written by Lincoln 'From Dr. Smith's library.' In another hand was written: 'Bought by him or presented to him by Abraham Lincoln.'"
The above-mentioned book, *The Dramatic Works of William Shakespeare*, published by James Conner, New York, N. Y., 1835, is now owned by The Folger Shakespeare Library in Washington, D. C. Some Lincoln authorities question the authenticity of the written inscription, even though the volume was sold to a New York City collector for over \$3000. Still another bit of evidence of the esteem in which the Lincoln family held Dr. Smith is the tradition that, following the President's death, one of his gold-headed canes was presented to the family of the Presbyterian minister.
Lincoln National Life Foundation Correspondence Files.
14. Several defects are present in the mechanical make-up of the book. These defects are not identical in all of the books. The copy belonging to the Lincoln National Life Foundation has section I of chapter I on page 6 incorrectly marked section II. Section II of chapter I appears on page 23. In the above mentioned copy, pages 139 and 140 are missing; yet there is no break in the text.



From the Lincoln National Life Foundation

The Foundation's copy of *The Christian's Defence*, along with the Winter 1964 issue of the *Lincoln Herald*, depicting Lloyd Ostendorf's drawing of Lincoln and Dr. James Smith near the First Presbyterian Church located at the southeast corner of 3rd & Washington Streets, Springfield, Illinois.

TO
THE HONORABLE
HENRY P. BRODNAX,

THIS WORK

IS

MOST GRATEFULLY AND MOST RESPECTFULLY INSCRIBED,

BY HIS FRIEND,

THE AUTHOR.

MAY 11, MDCCCXLIII.

From the Lincoln National Life Foundation

Rev. Dr. James Smith dedicated his book, *The Christian's Defence*, to Henry P. Brodnax who was very likely an acquaintance of Lincoln's father in Elizabethtown, Kentucky.

In the copy once owned by George P. Hambrecht of Madison, Wisconsin, but now in the collection of Lincoln Memorial University, pages 133 to 140 are missing. They are not torn out, but it is a defect in the assembling of the book.

Lincoln National Life Foundation Correspondence Files.

15. "There are three copies in Chicago, one in the library of the University of Chicago, one in the library of McCormick Theological Seminary, and one in my own library. There are copies also in the libraries of Union Theological Seminary, New York; Center College, Danville, Kentucky; the College of the Bible, Lexington, Kentucky; the Library of Congress, and Lane Theological Seminary, Cincinnati. These, and the one owned by Miss Smith, are the only copies of which I have learned thus far; though doubtless there are others in dusty attics."

Barton, William E.: *The Soul of Abraham Lincoln*, page 165.

Other copies are owned by The Lincoln National Life Foundation, Fort Wayne, Indiana; Lincoln Memorial University, Harrogate, Tennessee; Bradley University, Peoria, Illinois; First Presbyterian Church of Springfield, Illinois and William J. Johnson of St. Paul, Minnesota, who may have presented his copy to the Kansas State Historical Society.

A copy of *The Christian's Defence* once in the library of The Lincoln National Life Foundation had written in ink across the title page: "James Anderson." See Appleton's *Cyclopaedia of American Biography*, D. Appleton & Co., New York, N. Y. 1888, Vol. 1, page 69.

16. Four pages are devoted to a very full table of contents, and four pages are given over to the author's preface. The first volume contains 312 pages. The title page to the second volume is identical with the title page of the first volume with the exception of the volume number. The appendix contains four printed pages and throughout the work is copiously filled with notes. Leather binding, two volumes in one, 14 illustrations (several colored plates) 8 vo.
17. Houser, M. L.: *The Books that Lincoln Read*, page 12, numbers 29 and 31.
It is very likely Lincoln knew something of the book entitled *Napier's Peninsular War*.
Mabbott, Thomas O. and Philip D. Jordan: *The Prairie Chicken*, page 13.
18. "Brodnax afterwards became a Circuit Judge; he lived and died a bachelor, was scrupulously neat, wore short breeches with white stockings, knee and shoe buckles of silver, and kept everything in print;

was polite and attentive to the fair sex, and was urgent in his advice to them not to suffer a wrinkle in their stockings." Mark Hardin of Shelbyville, Kentucky, described Brodnax as follows:

"He had a coat made of white ribbed dimity. The skirts nearly touched the ground, the pockets were on the outside—white cassimere short breeches, knee buckles, silver with weighty sets, in pure glass, or like glass, very fine cotton stockings, hair powdered and tied behind, very light hair, light eyes and thin white skin, finely formed, fully common sized man, always dressed neat, had some peculiarities if not eccentricities, rather holding himself above the commonality."

Haycraft, Jr., Samuel: *A History of Elizabethtown and its Surroundings*, The Woman's Club of Elizabethtown, Ky., 1921, pages 37, 179.

Henry P. Brodnax, while serving as a judge of the Circuit Court at Henderson, Kentucky, had occasion to preside over a case between John James Audubon, the noted ornithologist, and an assailant who had attacked the pioneer artist. According to a Henderson tradition, Judge Brodnax left the bench and said:

"Mr. Audubon, you have committed a serious offence—an exceedingly serious offence Sir—in failing to kill the d— rascal."

Herrick, Francis Hobart: *Audubon the Naturalist*, Vol. 1, pages 257-259.

19. Haycraft, Jr., Samuel: *A History of Elizabethtown and its Surroundings*, page 37.
20. *Lincoln Lore* No. 44, February 10, 1930: "Thomas Lincoln Chronology."
21. Haycraft, Jr., Samuel: *A History of Elizabethtown, Kentucky, and its Surroundings*, pages 178-179. There is a monument to his memory (Brodnax) which was erected in the cemetery at Russellville, Kentucky in 1859.
Ibid: page 179.
22. In addition to the many references by Dr. William E. Barton concerning *The Christian's Defence*, he reproduced (not in facsimile) the title page and table of contents in his work on Lincoln's religious life.
Barton, William E.: *The Soul of Abraham Lincoln*, pages 362-375.

BELIEVE IT? WHY NOT?

Assistant Marshal

In a Fourth of July (1839) parade, Lincoln acted as an assistant marshal.

Boat Race

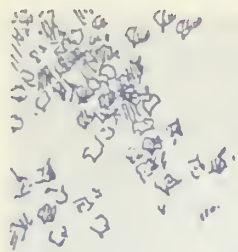
In October 1849 the Lincolns visited Lexington, Kentucky. A segment of the journey was by boat, and while navigating the Ohio River a race developed between Lincoln's boat and another craft. When Lincoln's boat ran short of fuel, it hitched to a flatboat loaded with wood. Lincoln jumped upon the flatboat shouting "Come on, Boys!" and he and the others pitched wood like deck hands until the wood was loaded. However, his efforts were unavailing for the rival boat passed them.

Lincoln's Apology

On March 10, 1855 Lincoln apologized to a firm of New York attorneys for not having acknowledged the receipt of a bond they sent him in December. Lincoln wrote: "When I received the bond, I was dabbling in politics; and, of course, neglecting business. Having since been beaten out, I have gone to work again."

Inconsistent with Dignity

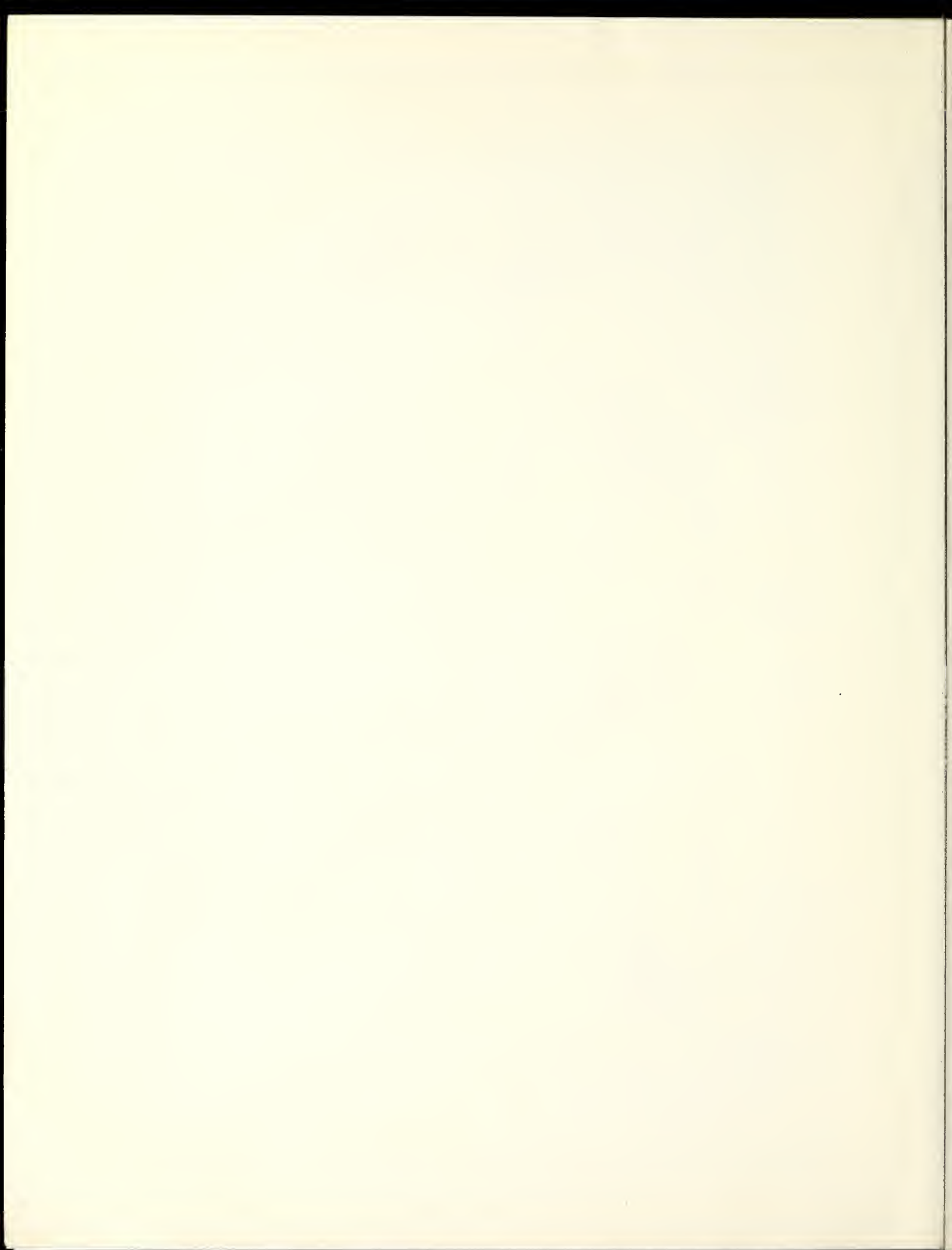
On September 26, 1860 the Prince of Wales passed through Springfield, Illinois. Lincoln wanted to see the royal visitor but as a candidate for the Presidency, he felt that any action on his part would be inconsistent with dignity.



The First Presbyterian Church

SEVENTH AT CAPITOL • SPRINGFIELD, ILLINOIS





A few stout-hearted men and women braved snow and cold and miles to attend, the original record has it, "A meeting held in the town of Springfield, Sangamon County, Illinois, on the 30th day of January, 1828, for the purpose of forming a Presbyterian Church....."

In the present sanctuary, which we have inherited, there are many significant and meaningful symbols. A wide aisle leads from the narthex directly to the CROSS.

This aisle is without obstruction in its entire length to represent the direct approach of man to his Creator.

The CHANCEL WINDOW facing the congregation is a medallion type with small subjects enclosed in geometric forms. It not only adds depth to the chancel, but produces a reverent effect through its restful coloring.

The top central medallion shows Christ preaching the gospel!

To the left Christ is calling Zacchaeus to come down from the tree.

To the upper right Christ is washing the feet of his Disciples.

In the middle medallion is the Apostle Paul writing the Epistle to the Corinthians on Faith, Hope and Love.

To the left is St. Francis of Assisi, who loved all that God created, both great and small.

To the right is Dorcas who was always zealous in her care of the needy.

The central bottom medallion shows Lincoln freeing the slaves.

At the left is Florence Nightingale working among the wounded.

To the right is the founder of the American Red Cross, Clara Barton.

In the traceries above are the symbols of the Father, Son and Holy Ghost.

The predominant color of the window is blue, symbolic of Reverence and Truth.

Below the chancel window stands the simple gold cross and the communion table. It serves as the table in the celebration of Holy Communion. The symbols carved on the front of the table have a two-fold meaning:

The Lamb of God reclining on the Book of Seven Seals and carrying the Banner of Victory represents the supreme gift of God to man, and symbolizes the single, complete sacrifice of Christ for our sins.

The sheaf of wheat on one side, the cluster of grapes on the other, symbolize the bread and wine of Holy Communion.

The beauty and significance of other windows in our Sanctuary are worthy of note.

The first window to be installed was the one representing the Angel of Resurrection, surrounded by Easter lilies. It was prepared for the World's Fair of 1893 by the Tiffany Company, and purchased by the pupils of Bettie Stuart Institute in memory of their principal.

The Angel of Victory is a companion on the opposite side of the nave.

As shown it stands in a bower of palms, the symbol of victory and is surrounded by the Passion flower, a recent symbol of the death and resurrection of Christ.

In ancient times, a palm leaf was given as a mark of distinction of those of great strength and skill.

IN THE GALLERY of our Sanctuary there are five window panels which pick up the light from the East and issue a challenge from the past to all worshipers.

These are well named the Missionary Group.

In the center panel, dominating all, is the figure of Christ instructing His Disciples: "Go ye into all the world..."

Among the others shown are Spaulding and Whitman struggling over the Rockies opening the Oregon Trail; Circuit Rider John Joyce who carried the Word over the Alleghenies; John Laurie boarding ship to take the Gospel to India; Stanley discovering Livingstone in the heart of Africa; Sheldon Jackson distributing Gospels to natives in Alaska (and reindeer which he introduced there); David Brainerd at



work with the Indians; Sam Higginbottom among natives in India (where he brought economic betterment through improved agricultural methods); Sir Wilfred Grenfell who took the Gospel to Labrador and founded a hospital.

In the earliest churches there was an elevated platform used for preaching sermons. In medieval times this boxlike elevation was the apparent forerunner of the pulpit, and eventually its location became a matter of favorable acoustics rather than one of ritual. Pulpits rapidly became objects of fine craftsmanship. Some were carved in marble as early as 1260. With the Reformation the pulpit became the most conspicuous and important accessory in the Protestant Church.

Ours contains five impressive symbols: Four are figures representing the four Evangelists -- St. Matthew, St. Mark, St. Luke, St. John.

The central figure is a symbol of the resurrection of our Lord.

This same symbol is also on many of the pews along the center aisle.

THE STORY OF THE LINCOLN PEW

(by W. Edgar Sampson)

In a book entitled THE RELIGION OF THE PRESIDENTS an eminent author has told the story of the deep religious nature, and the essential Christian faith of Abraham Lincoln.

Here in Springfield, Illinois where Lincoln lived, where he practiced his profession, where he rose to fame, whence he left to guide the destinies of a nation in its hour of deepest gloom, where he lies buried, and where, within the memory of all, lived men who knew him well, we need not go to books to learn of the faith and hope of that great and immortal man.

In his early manhood he formed the habit of attending divine service, and looking for light in the Book of Books, and that habit continued with him through life. His speeches, his letters and his matchless State papers drew their theme, their style and their inspiration from the Christian Bible.

His close association with this historic church began when its pastor, the devout and learned Reverend James Smith, officiated at the burial of Mr. Lincoln's second son. Oppressed and stricken as he was by this great bereavement, he found comfort and guidance in a book then lately written by his friend Dr. Smith, entitled THE CHRISTIAN'S DEFENSE. At the conclusion of the reading of that book Dr. Smith tells -- "He came forth, his doubts shattered, and his reason convinced, a believer in God, in his providential government, in his Son, the way, the truth and the life. And from that time on his life has proved the genuineness of his conversion to the Christian faith."

Thereafter, although without formal membership, his devotion, his loyalty and his worship never ended. Broken though that relationship to this church was by his election to the Presidency, his church connection was resumed at Washington, D. C. by his regular attendance upon the services of the New York Avenue Presbyterian Church of that city.

One may stand beside the Pew where Lincoln used to sit, Sunday after Sunday, in the old church building: First Presbyterian Church that once stood at the corner of Third and Washington. It was then known as Pew No. 20. There, week after week, came the future President with his family. They used to charge pew rent in those days, and among the priceless treasures of this church are the receipted bills and thereafter presented to this church by his son, Robert T. Lincoln. This pew was subsequently removed to its present place in the First Presbyterian Church (Seventh at Capitol) through the generosity of the late John W. Bunn, one of the last survivors of the close personal friends of Abraham Lincoln.

Here Lincoln came, here he sat, here he sought, and here he found hope, inspiration, and strength. And to this pew, to this church, to this city, to this last resting place of the Great Emancipator, the world turns more and more - for it is indeed a shrine of one of earth's immortals.



The SEAL OF THE UNITED PRESBYTERIAN CHURCH IN THE U. S. A. used on church bulletins and on the cover of these sheets was approved by the 171st General Assembly in 1959.

The dominant feature is an adaptation of the Celtic Cross.

The symbols are the burning bush, the dove, the cross and orb, and the Bible and arrow.

The CELTIC CROSS has long been associated with the Celtic Christians tracing their origins to the earliest Christian centuries. Examples are found in Scotland, Wales and Ireland. The circle probably stems from a Constantinian monogram as the emblem of Christ's victory over sin and death.....

The BURNING BUSH is found in the seal of the Church of Scotland and other Reformed Churches. It is based on Exodus 3:2.

The DOVE is one of the earliest and most beautiful symbols which represents the Holy Spirit. (Matthew 3:16).

The CROSS bears a Greek motto and relates to the victory of Christ over the world through the cross by means of his death and resurrection.

The ORB calls to mind the words of Christ in Acts 1:8.

The BIBLE is opened with Greek letters meaning "Word of God". The arrow through the center refers to Revelation 1:8 - a reminder that Christ is the Word of God.

CHRISTIAN FLAG

It was Rally Day at the Brighton Chapel Sunday School, Coney Island, September 26, 1897, and the speaker failed to reach the meeting on time. The Superintendent, Mr. Charles C. Overton, undertook an extemporaneous talk and took for his subject the American Flag which chanced to be draped over one corner of the pulpit. His imagination was inspired with the thought there should be a flag for Sunday Schools and Churches. He pictured a flag of white (the color for purity, innocence and peace) in the corner of which would be deep blue (the color of an unclouded sky, the symbol of faith, trust and sincerity), and on this, the cross on which the Saviour died, emblazoned in red. On the following Sunday this flag he had made was draped over the other corner of the pulpit.

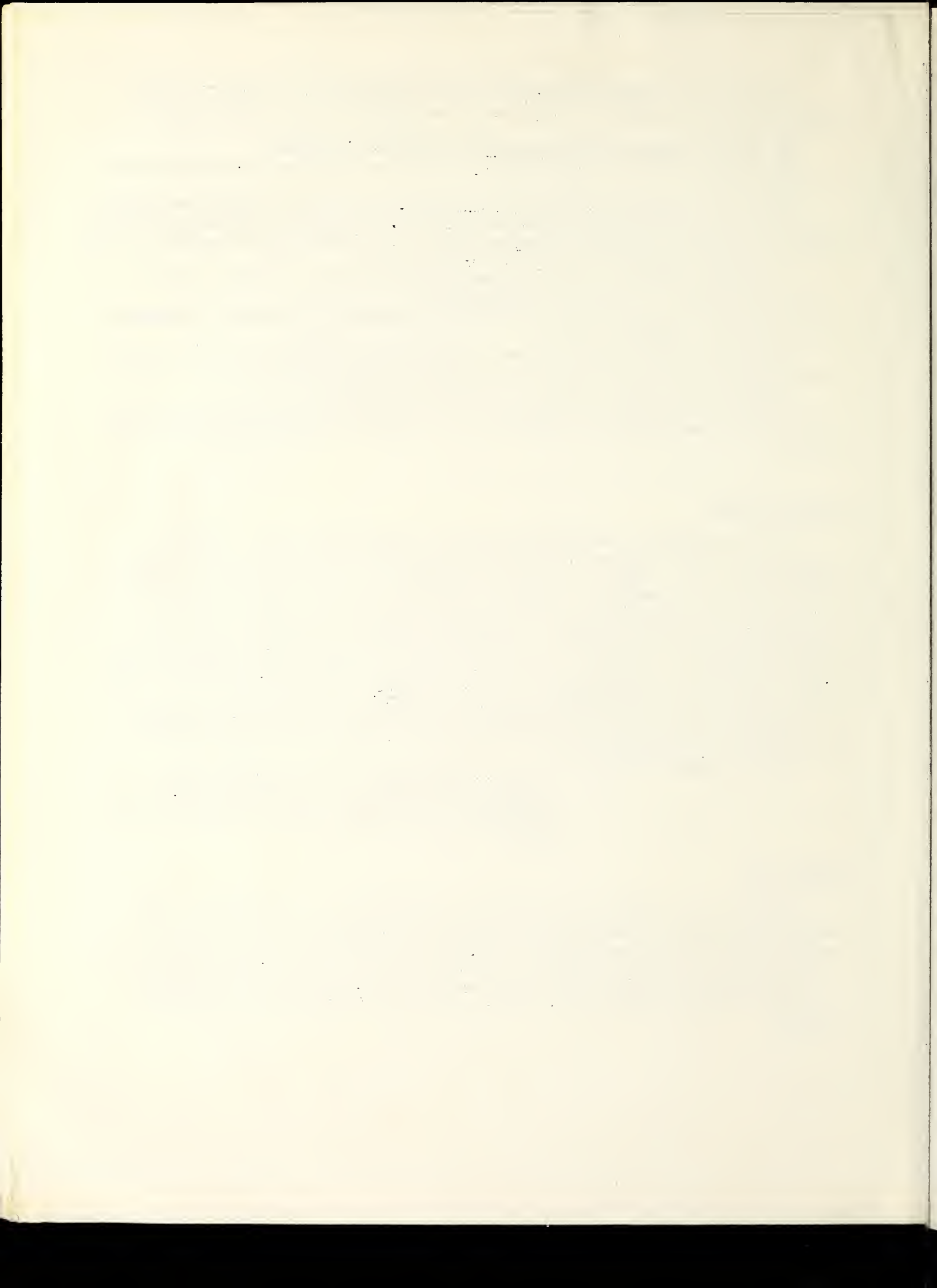
Today copies can be found in nearly every city and village in the United States and it has spread across the seas until it has encircled the world.

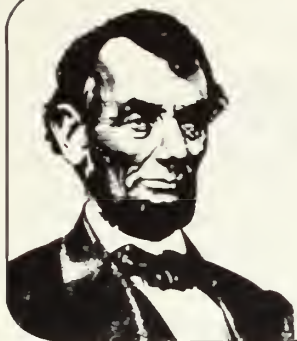
With it goes the salute:

I PLEDGE ALLEGIANCE TO THE CHRISTIAN FLAG, AND
TO THE SAVIOUR FOR WHOSE KINGDOM IT STANDS: ONE
BROTHERHOOD, UNITING ALL MANKIND IN SERVICE AND
LOVE.

CHURCH BELL

During the pastorate of the Reverend James Smith, D. D. (April 11, 1849 - December 17, 1856) the addition of a new bell was bought by the ladies at an expense of \$1300. The bell bears the inscription: "Presented by the young ladies of the First Presbyterian Church." It was the only piece of property reserved in the sale of the building to St. John's Lutheran Church (which celebrated its 100th anniversary in 1970) and the bell now hangs in the spire of the present edifice.





Lincoln Lore

March, 1976

Bulletin of The Lincoln National Life Foundation...Mark E. Neely, Jr., Editor. Published each month by The Lincoln National Life Insurance Company, Fort Wayne, Indiana 46801.

Number 1657

Lincoln and "Civil Religion"

Abraham Lincoln's religion was once a subject of burning controversy among most Lincoln students. Richard N. Current gave the subject its last notable consideration by an academic historian in 1958 (in his chapter entitled "The Instrument of God" in *The Lincoln Nobody Knows*). Since then, churchmen, theologians, and professional students of religion have claimed the field that historians have aban-

doned. Far and away the most capable work produced since 1958 is William J. Wolf's *The Almost Chosen People: A Study of the Religion of Abraham Lincoln*, published in 1959 and reissued as *The Religion of Abraham Lincoln* in 1963 and as *Lincoln's Religion* in 1970. Wolf, a professor at the Episcopal Theological School, wrote a balanced account that deserves its popularity. Since then, however, the studies of Lincoln's



From the Lincoln National Life Foundation

FIGURE 1. "A Communion Gathering in the Olden Time" is an illustration from *Presbyterian Reunion: A Memorial Volume, 1837-1871* (New York: De Witt C. Lent, 1870). It is suggestive of the norm of American religious experience in Abraham Lincoln's day. Even the restrained Presbyterians held religious services out of doors, away from an institutional church. And one can see that the single minister seems almost inadequate for the masses present.

religion have become increasingly didactic, championing Lincoln as "the chief theologian of civil religion" that America reputedly needs now. Elton Trueblood's *Abraham Lincoln: Theologian of American Anguish*, published in 1973, is the most widely noted of these recent attempts to find in Lincoln a model for a twentieth-century theology.

A word about this twentieth-century theology, "civil religion," is in order. It is a loose liberal theology which says that the nation in its history must be informed by some spiritual role. As a liberal theology, it conceives of spirituality as embodied in part in social morality. As Herbert Richardson says in "Civil Religion in Theological Perspective" (in Russell E. Richey and Donald G. Jones, eds., *American Civil Religion* [New York: Harper and Row, 1974]), "The concept 'civil religion' unites two terms: the civil order and the religious order." It is broadly ecumenical and therefore rather uninstitutional, unchurchly, and anti-creedal. It is historically oriented and conceives of revelation as a gradual historical development. A recent critic of civil religion (and of Abraham Lincoln as theologian or prophet of the religion), Melvin B. Endy, Jr., of the Religion Department at Hamilton College, terms it "simply . . . the mythic belief that the United States is a latter-day chosen nation that has been brought into existence and providentially guided as a fundamentally new social order to serve uniquely as a 'city on a hill' for the rest of mankind."

Abraham Lincoln is an important prophet in this scheme for several reasons, not the least of which is that he never too closely identified this nation's purposes at any one time with God's will. Champions of civil religion fear just what its critics harp on as its dangerous weakness: it might lead to an intolerant belief that this nation state can do no wrong. The Civil War President's famed expression of concern "that I and

this nation should be on the Lord's side" in response to a clergyman's question whether "the Lord was on our side" becomes a crucial episode for the advocates of civil religion. (In truth, this quotation is known to us only through the second-hand recollections of painter Francis Bicknell Carpenter, *Six Months in the White House* [New York: Hurd and Houghton, 1866], page 282.) Another major document, of course, is the Second Inaugural Address with its forgiving pledge of "malice towards none; . . . charity for all." Thus Lincoln strived to make the war a moral crusade against the social evil of slavery without ever assuming that God's purpose was so clear that the opposition had to be seen strictly as malevolent forces of Satan's darkness. "His patriotism," says Trueblood, "was of such magnitude that it cannot easily be exaggerated, but it was never idolatrous, and it was saved from idolatry by the overwhelming sense of the sovereignty of God" (page 118).

Once Lincoln's Christian statesmanship is so interpreted, it is easy to fit the rest of his life into a scheme which nicely fits the demands of civil religion. His own personal faith developed historically and slowly through periods of anguished doubt and uncertainty about the divine will. "One of the important features of Lincoln's theology" as Trueblood describes it, was "that it was a *development*." Lincoln's "spiritual pilgrimage" led from "theological positions of his early manhood" to mature ones which had "little in common" with the earlier ones. In fact, he probably went through a stage in which he was the village skeptic:

In his effort to reach a rational theology, Lincoln as a young man had very little real help. There was no church at New Salem, and few of his neighbors cared greatly about ideas. Though the deep sense of reverence which had developed in the Indiana forest seems never to have left the young man, he began to speculate in ways which made some people think of him as verging on infidelity. Certainly he was influenced for a time by the amateur philosophizing of his pioneer neighbors, as he revolted against the ignorant preaching which he heard from time to time. As a young boy in Indiana, he had enjoyed mimicking the hell-fire and brimstone preachers of the raw frontier.

Lincoln argued, for a time, a belief in what he called the "Doctrine of Necessity," what we would call determinism today.

In 1841, Lincoln and Mary Todd temporarily broke off their engagement to be married. Lincoln was thrown into such a slough of despond that he neglected his duties as a legislator and went to visit his old friend Joshua Speed in Kentucky. Speed's mother-in-law gave Lincoln a new Bible, and Lincoln said of it in a letter, ". . . I intend to read it regularly when I return home. I doubt not that it is really, as she says, the best cure for the 'Blues' could one but take it according to the truth." Twenty years later in the White House, Lincoln still remembered the gift of the Bible. Most historians mark this date, 1841, as a time when Lincoln began to have a renewed awareness of the Revealed Word.

The next step in his spiritual pilgrimage was a new awareness of the Word as it came from preachers. In 1850, Lincoln's three-year-old son Edward Baker died after a fifty-two day illness. Mary Lincoln was so shaken that she joined Springfield's First Presbyterian Church, the pastor of which, Dr. James Smith, consoled her and preached the sermon at her son's funeral. Her husband did not join, but he began to attend services more regularly, as is evidenced by his renting a pew in Dr. Smith's church.

The years of the Civil War were the last big step in Lincoln's pilgrimage. It was a time so suffused with a sense of crisis and great moral questions that it is difficult to focus on specific events in the way one can in Lincoln's earlier life. Nevertheless, one date does seem to stand out in all accounts, February 20, 1862. On that day, Lincoln's eleven-year-old son William Wallace died. Mrs. Lincoln, who had herself been severely shaken by the domestic tragedy, recalled later, in re-



Courtesy Illinois State Historical Library

FIGURE 2. Dr. James Smith was the minister of the First Presbyterian Church in Springfield from 1849 to 1856. President Lincoln remembered the family's consolers and appointed him Consul to Dundee, Scotland.



From the Lincoln National Life Foundation

FIGURE 3. The First Presbyterian Church of Springfield, Illinois, had as a full-fledged member Mary Todd Lincoln. Abraham Lincoln rented a pew there and heard some of Dr. Smith's sermons.

gard to Lincoln's religion, "He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg." (Mrs. Lincoln admitted, incidentally, that her husband was "never a technical Christian.") Mary Todd Lincoln could not herself completely sort out the discrete events of that blurred period of daily crises, and she seems to have linked his religious development somewhat with the Gettysburg Address. But she did recall that there was an abrupt change (it was the "first" time he thought about it) after Willie's death.

Thus Lincoln's religion, never orthodox but increasingly profound, developed fully in time, the civil religionists tell us, to inform the most important actions of his Christian statesmanship, especially, of course, the Emancipation Proclamation, decided on as a policy by Lincoln in the summer of 1862.

Religious writers are now much too sophisticated to fall for the myriad of unreliable stories of secret promises made to clergymen days before his death that Lincoln was to convert and become a full-fledged member of some church or other. They listen to what the historians tell them were the facts of Lincoln's religious life and attempt merely to interpret them in their own way. They seem in a great haste, though, to master the facts and move on to the important didactic work at hand. Unfortunately, the Lincoln story deserves a more leisurely examination, the sort of examination which does not wrench the man from his historical context but carefully measures him against the events and culture of his own times.

In his haste to fit Lincoln into his theological scheme, Trueblood has failed to fit Lincoln into the historic surroundings of Lincoln's own life. There was a sort of American civil religion that was being championed in Lincoln's own time, and he was notably impervious to its appeal. In fact, there was an attempt to found a specifically religious party in American politics in

the 1850's, the American or Know Nothing party. Informed by an impatient reforming zeal to take a stand on issues which the established Whig and Democratic parties avoided, the Americans waged campaigns to lengthen the period of naturalization for immigrants to twenty-one years (the same time it took a native-born American to gain the franchise), to exclude foreign-born citizens from holding public office, and, above all else, to keep the Catholic Church from receiving public money for parochial schools. The public schools of Lincoln's day required Bible reading and supplied the Bible used by Protestants for the purpose. Catholics used a different Bible and reasoned that their tax dollars ought not to go to the purpose of changing their sons and daughters into Protestants. The issue stirred hatred and political excitement as only public school issues can in American political history.

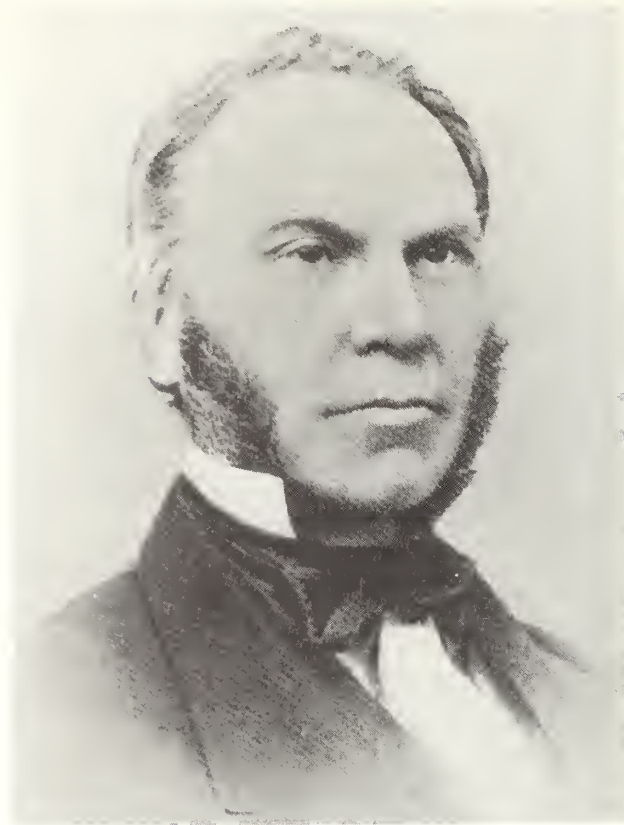
Although Know Nothingism did not measure up to the standards of today's ecumenism, it was at least a nonsectarian movement. It required cooperation among all the differing Protestant sects to the end of halting what was viewed as the Roman menace to American civil liberties. The chief complaint against the Roman Catholic Church was that it did not believe in separation of church and state nor in freedom of thought and expression, two fundamental aspects of American political identity. Complaints about specific religious interpretations of, say, the Eucharist did not find their way into the political literature.

That Lincoln was never tempted by the Know Nothings is common knowledge. That the temptation must have been very great is not so commonly acknowledged. Lincoln told Owen Lovejoy on August 11, 1855, that the Know Nothings in Springfield "are mostly my old political and personal friends; and I have hoped their organization would die out without the painful necessity of my taking an open stand against them." The Know Nothing enthusiasm even infected Lincoln's own home. In 1856, he cast his fortunes with the Republicans and John Charles Frémont. The Americans and Whig remnants also had a candidate in the field, Millard Fillmore, and, had there been female suffrage in that day, Mrs. Lincoln would have voted for a different candidate from her husband. Writing to her sister Emilie Todd Helm on November 23, 1856, Mrs. Lincoln discussed the recent election:

Your Husband, I believe, like some of the rest of ours, has a great taste for politics & has taken much interest, in the late contest, which has resulted very much as I expected, not hoped—

Altho' Mr L. is, or was a *Fremont* man, you must not include him with so many of those, who belong to *that party*, an *Abolitionist*. . . My weak woman's heart was too Southern in feeling, to sympathise with any but Fillmore, I have always been a great admirer of his, he made so good a President & is so just a man & feels the *necessity* of keeping foreigners, within bounds. If some of you Kentuckians, had to deal with the "wild Irish," as we housekeepers are sometimes called upon to do, the south would certainly elect Mr Fillmore next time[.]

Lincoln's religion was exempt from the anti-Catholic animus which was a norm of American Protestantism in that pre-ecumenical era. In fact, Lincoln's religion was for the most part unlike that of most Americans in his day. The other great aspect of antebellum Protestantism was evangelicalism, enthusiastic revivalism. Indeed, the two great forces were closely related. The original impulse for revivalism in the two decades after 1800 had fed, in some part, off the fear of the Catholic menace in the West. And both phenomena were aspects of enthusiastic religion. There was no cool rationalism in the barks, jerks, laughing exercises, singing exercises, anxious benches, prayers of faith, and sermons from the heart which gave this era of American religious history, known as the Second Great Awakening, its distinctive cast. And there was no cool rationalism in the Know Nothing



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FIGURE 4. The Reverend Phineas D. Gurley ministered to Lincoln's spiritual needs while he was President. He conducted Willie's funeral service and delivered the funeral address at the White House after Abraham Lincoln's death.

movement, which Michael F. Holt has described as "the politics of impatience." By contrast, Lincoln's religion was notably quiet, private, and rationalistic rather than enthusiastic in tone.

Now doubtless the civil religionists' answer to this would be that I have just pointed out all the reasons that Abraham Lincoln is the superior prophet of American civil religion. They argue that a civil religion is inevitable. Therefore, they would simply say that Lincoln's is the superior version of civil religion, uniting morality and statecraft without uniting specific religious institutions and the state. In fact, Elton Trueblood finds just these traits to be the superior ones in Lincoln's religious example: (1) He never joined a church because no creed was completely satisfactory. (2) His religion needed no ministers and no institutional church; it was a religion that relied on the Bible and private prayer and a careful and humble reading of the Divine Plan as revealed gradually in the workings of the American electorate. There was no embarrassing fundamentalist enthusiasm about Lincoln's dignified calls for national days of fasting and thanksgiving during the Civil War. (Mr. Trueblood, incidentally, is a Quaker, and his own religion has never required preachers or an institutional church.)

It is unfair and unhistorical to suggest by this that Lincoln was superior to his benighted age and that his more restrained religious experience looked forward to a better day when passionate emotionalism would wither and religion would be more dignified, more sophisticated, and less the result of crude mechanical contrivances like the anxious bench. Actually, the norm of religious experience in Lincoln's own day was increasingly anti-creedal (in that it stressed the role of the heart in conversion over the role of any intellectual assent to

systematic doctrine enunciated in theological sermons). It was also anti-churchly. Revivals took place in camps and fields and tents, not within the confines of an institutional church presided over by an established minister. Lincoln's religion thus resembled the religion of his day in *unessential* matters; it was different in the essential one, the personal form of expressing religious passion. Many Americans did it by falling on the ground or at least by professing a changed heart. Lincoln expressed it in musings on the mysterious workings of the Divine Will and apparently by increasing private reading of the Bible and increased attention to religious teaching by ministers.

The civil religionists were so happy to find in Lincoln's spiritual pilgrimage a gradual development or growth that flowered finally in those war years of terrible passion that they failed to note the most obvious aspect of it: *it was always utterly private and personal.*

All of the major landmarks of Lincoln's religious history were events which had absolutely nothing to do with civil society, the state, the nation, politics, moral reform, or the general public. He found the Bible as a cure for deep personal depression caused by the break up of his romance with Mary Todd. He first rented a pew in a church when he experienced the death of an infant son. He took his first interest in religion large enough for his wife to perceive it when he lost another young son to death in 1862. Mrs. Lincoln said his interest *increased* at the time of the Gettysburg Address, but she said it was triggered by Willie's death. It seems wrongheaded to try to found a *civil* religion on a prophet who was utterly *private* in his own religious experience. The civil religionists use Lincoln's example to inspire a form of religion which did not move Abraham Lincoln himself.



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FIGURE 5. The New York Avenue Presbyterian Church was Phineas Gurley's pulpit. The church now contains chimes and bells that were gifts of Robert Todd Lincoln and Mary Lincoln Isham, son and granddaughter of Abraham Lincoln.

Presbyterian Churches
Springfield, Ill.

DRAWER 4A CHURCHES

